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### THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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# NOTES AND COMMENTS

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

## Religious Education in America.

ABOUT a year ago there appeared in one of the magazines a series of articles with the startling and sensational title: "Blasting at the Rock of Ages." The writer maintained, and with a great show of evidence supported his contention, that not only was religion not taught in the great universities of America, but that there was taught in many of them a very positive irreligion, methodical, insistent, disintegrating. The names of distinguished professors were given, with passages of their teaching, in an effort to show that there existed a dominant and growing tendency in these, the highest seats of learning in our land, to undermine religious belief, to ignore religious training, to cut the bonds of religious control and let the primal savage within us go forth free to work his will.

As was to be expected, these articles called forth comment from many directions, and, very markedly, from leaders of the Roman Catholic Church. Cardinal Gibbons, head in this country of the Roman Church, wrote thus, in *The New York Times* in last September: "Most may imagine my regret and pain at the trend of education today away from religion, as portrayed not only by the effects as recorded in the columns of our daily press, where murders, thefts, divorces, lies, stick thickly as currants in our Christmas plum pudding, but also by Mr. Boice's articles, where one of the immediate causes seems to be unveiled—irreligious, materialistic education in our higher schools." Cardinal Gibbons suggests a remedy: "The little child that is familiar with the Christian catechism is really more enlightened on truths that should come home to every rational mind than the most profound philosophers of pagan antiquity, or even than many of the so-called philosophers of our own times."

It would not, however, be fair to Cardinal Gibbons to leave the impression that he is narrow or dogmatic. On the contrary, he is as liberal as he is eloquent: "Therefore," he says, "whatever lessons I have learned from reading, study, reflection, and experience, at home and abroad, during many years, more and more convince me of the need of religious teaching in our various institutions of education. Year cries to year as they pass me by, example to example, sin to sin; all write in flaming letters the one deep need, the one panacea, the most universal and far-reaching remedy for our bleeding body politic, our sin-sick motherland: 'Let religion in the schools.' And when I say religion, I mean religion—not sentimentality, not philanthropy, not haze, not dreams, but religion; deep, high, supernatural, practical. That this can be done and not offend the particular beliefs of each reasonable group of believers, I think to be possible, practicable. God grant that America may soon see the dawn of this happy day!"

Cardinal Gibbons further shows his liberalism by quoting in defence of his plea, not a Catholic doctor of theology, but the Protestant historian, Guizot, from whose writing he takes the following forcible passage: "In order," says Guizot, "to make proper education truly good and socially useful, it must be fundamentally religious. . . . It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise, to be restricted to a certain place or a certain hour; it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our mind and our life."

Let us frankly admit the truth of very much of what Cardinal Gibbons has to say. But let us at the same time do what he does not do, in this article at least: let us inquire why it is that our public schools and universities do not impart such religious education as he would wish to see there, and as he rightly declares to be in many ways most needful. Mr. Oscar Straus, in his study of Religious Toleration in America, makes it sufficiently clear that the groups of exiles who came to this country to escape from religious persecution and oppression were very far indeed from bringing with them the full-fledged theory and practice of religious toleration. That was no idea of the seventeenth century, nor of a great part of the eighteenth, and there are chapters in the early history of the American colonies, especially in the persecution of the Quakers, which are as discreditable and shameful in principle as St. Bartholemew's mas-

sacre, or the Sicilian vespers, or the Penal Laws in eighteenth century Ireland, though they may have been less dramatic and spectacular.

Doubtless it was the consideration of these sad facts and experiences which led the Fathers, in framing the Constitution and laws of the United States, to work for a toleration so complete that it amounted to secularism; to exclude, expressly and explicitly, the presence or possibility of a State religion, and therefore, by implication, the presence or possibility of any particular religious system in public schools or universities maintained by public funds. Without doubt the absence of religious teaching in American schools and universities, which Cardinal Gibbons so eloquently deplores, is due to the exclusion of any particular religious system from the American State and Constitution; and this in turn is due to a reaction against the bigotry and intolerance of those lands which had both a State religion, and organized religious instruction in schools and universities alike.

That the problem is not a simple one, is evident from a consideration of the fact that France, which had a State religion and general religious education in schools and universities, has found it desirable to rid herself of both; of the first, by denouncing the Concordat which the first Napoleon made with the Pope; and of the second, by banning, and even expelling the teaching orders, and by a consistent and well-thought-out crusade against the principles and influences which these teaching orders represent. It is the custom among those who agree with Cardinal Gibbons to speak of France as atheistic and anti-Christian, and to say that the Third Republic denounced the Concordat, and is fighting against religious education, because it is a government of Jews and Freemasons, bound by their sinister convictions to do everything that is possible to undermine the Christian faith.

Such a criticism of the cherished land of France is as blind as it is unjust; and so long as the friends of Cardinal Gibbons make such criticisms, shutting their eyes to the real causes and principles involved, so long must the system they uphold be combatted, so long must religion grievously suffer, not so much from those who are proclaimed its enemies, as through those who proclaim themselves its friends. The Roman Church has borne very heavily on the fair land of France, not because France is atheistic, for in reality the French genius is eminently religious and mystical, but rather because the Roman Church has obstinately maintained the eminently un-Christian principles of persecution for belief, and of intellectual des-

potism. This is why, in spite of the high inspiration and holiness of many within that Church, the clear and critical spirit of France, as Georges Clemenceau calls it, will continue to fight, and must continue to fight, against the Roman system; and this is why, in so fighting, the genius of France is battling for true religion and for the truest liberty of mankind.

Again, if Cardinal Gibbons exclaimed that the teaching in our higher schools and universities is not only not religious, but is even anti-religious, it is our duty, in the interest of truth and justice, to say that, if much of the science of our day be indeed anti-religious, the burden of blame must lie, not on the creators of that science alone, but also, and in far heavier degree, on those powers in the Roman Church which, for centuries, fought so bitterly against science, the powers which compelled Galileo to degrade his genius with a lie, the powers which burned Giordano Bruno and so many more, true philosophers and men of science. Jerusalem which stoned the prophets, and crucified the greatest of the prophets, handed on a fatal legacy to Rome, an evil legacy of bigotry and persecution; and, if Cardinal Gibbons laments the effects of irreligious teaching, let him more deeply lament the cause, and, with what remains to him of life and power and eloquence, let him set himself to extirpate that cause, where it really exists, in the Roman system, in the Vatican.

But there have been other systems of religious teaching, not directed by the Vatican. How has it fared with these? Take, for instance, the university of Oxford, with its lovely spirit of light, and mellow wisdom, its gracious life of urbanity and charm. There can be no doubt that Oxford owes very much, indeed overwhelmingly the greater part of its genius, to the careful and exclusive fostering there of a single religious system, the doctrine and discipline of the Anglican Church. And we, who are used to the latitude and laxity of American universities hardly realise how greatly the Anglican system dominates Oxford; and how heavy that dominance sometimes was; as, let us say, in the days when Pusey was suspended and Newman was exiled, though they venerated and gave their lives to the Anglican Church.

Newman developed his ideals of university life at Oxford; and, in writing of The Idea of a University, it is evident that he is tinged and saturated with the Oxford spirit, even when he is speaking avowedly of the Church of Rome. Writing in 1852, Newman expressed himself thus: "What is the reason contemplated by the Holy See in recommending just now to the Irish Hierarchy the establishment of a Catholic University? Has the Supreme Pontiff recommended

it for the sake of the Sciences, which are to be the matter, and not rather of the Students, who are to be the subjects, of its teaching? Has he any obligation or duty at all towards secular knowledge as such? Would it become his Apostolical Ministry, and his descent from the Fisherman, to have a zeal for the Baconian or other philosophy of man for its own sake? Is the Vicar of Christ bound by office or by vow to be the preacher of the theory of gravitation, or a martyr for electro-magnetism? Would he be acquitting himself of the dispensation committed to him if he were smitten with an abstract love of these matters, however true, or beautiful, or ingenious, or useful? Or rather, does he contemplate such achievements of the intellect, as far as he contemplates them, solely and simply in their relation to the interests of Revealed Truth? Surely, what he does he does for the sake of Religion; if he looks with satisfaction on strong temporal governments, which promise perpetuity, it is for the sake of Religion; and if he encourages and patronizes art and science, it is for the sake of Religion. He rejoices in the widest and most philosophical system of intellectual education, from an intimate conviction that Truth is his real ally, as it is his profession; and that Knowledge and Reason are sure ministers to Faith."

These are fair words, full of the enthusiasm of the recent convert. But we are not freed from our misgiving when we find exactly what it is that Newman meant by Revealed Truth. He makes this clear in many passages; as, for instance, such a passage as this in the same treatise: "Ecclesiastical authority, not argument, is the supreme rule and the appropriate guide for Catholics in the matter of religion. It has always the right to interpose, and sometimes, in the conflict of parties and opinions, it is called on to exercise that right. It has lately exercised it in our own instance; it has interposed in favour of a pure University system for Catholic youth, forbidding compromise or accommodation of any kind. Of course its decision must be heartily accepted and obeyed, and that the more, because the decision proceeds, not simply from the Bishops of Ireland, great as their authority is, but the highest authority on earth, from the Chair of St. Peter."

So that the Bishop of Rome, or rather the small group of Italian and Spanish ecclesiastics who inspire the policy of the Vatican, would become supreme and absolute arbiters in such a University, laying down the law, not only in matters of faith and morals, in Biblical studies and theology, but also, no doubt, in history and philosophy, in astronomy and biology, or, as Newman himself rather satirically says, in electro-magnetism and the theory of gravitation. Newman doubtless forgot that the Roman Church did, on one notable occasion,

seek to lay down the law precisely in the matter of gravitation; to wit, in the case of the good and accommodating Galileo. This tilting at the solar system did not, it is true, compel the sun to revolve and the earth to stand still, but it did profoundly shake the faith of thinking men in the wisdom of allowing the Chair of St. Peter to dictate in questions of science, or philosophy, or education. And it is the reaction from this menace to all true liberty of mind and heart and soul that has made the State, the universities and public schools of America secularist and non-religious, as it has made France in appearance, though not in reality, atheistic. And the secularist reaction must and ought to continue, just so long as there is this danger of a tyrannous and despotic system stifling essential powers of the human soul, and thwarting human liberty, be it even the liberty to be damned.

This is the cause. As for the effect, one may say that secularist America has no monopoly or even any defined preponderance of murders, thefts and lies. One can even find these where Church domination and Church instruction have been most absolute; as in Spain, let us say, in the days of the Inquisition. There were murders enough, in spite of ecclesiastical dominance. And there was, stretched forth like a black garment across the land, the deadly evil of intolerance and persecution; to our thinking a deeper evil than secularism, and one more hurtful to the soul. The Pharisee, not the Publican, received the stern condemnation of the Master; and in many essential things the mantle of the Pharisee has fallen upon the doctors of Rome. In our view, their arrogant spirit of intellectual tyranny, as expressed, for instance, in the recent Syllabus, is a far greater barrier to religion, and more specifically to the pure teaching of Christ, than is the secular spirit of America, which shows itself in American life, and therefore in American universities and schools. For the reaction from intellectual tyranny is likely to be licence, materialism, atheism; while the reaction from a too secular spirit is certain to be a return to genuine religion.

There are many and most significant signs of this return already to be seen in American universities. We have three instances in mind, the more interesting because they represent quite different methods of approach. The first is in one of the Western Universities which is maintained by, and directly dependent on, the State in which it is placed, being in charter and government a State university. Under this charter, as we understand, the university, having a large grant of land from the State, is forbidden to erect any building exclusively devoted to religion, or to admit any religious services, on the university grounds. Nor is there any Chair of Theology,

or any of the distinctive religious teaching for which Cardinal Gibbons or Cardinal Newman make such insistent and eloquent claims. From this point of view, then, the Western university we are considering is in the worst possible case. Indeed, some of its most eminent teachers were prominently quoted in the famous articles we have alluded to, with the title, "Blasting at the Rock of Ages." If Cardinal Gibbons be right, this university should be a center for the dissemination of murders, thefts and lies.

In reality, it is a benign and useful institution; and, more specifically, it shows many examples of a genuine religious spirit. And, for our purpose, the interesting thing is the way in which the religious situation is taking shape there, even within the circle of avowed secularism. This university is in a town of moderate size, in which there are churches of several denominations, Episcopal, Methodist, Presbyterian, Roman Catholic, among others. And each one of these churches is attended by a considerable number of students, who belong by birth to one or other denomination. Further, each of these churches makes special efforts, or takes special pains, to meet the needs of its student members, and comply with their desires and aspirations. Thus, one of the churches, the Methodist, has a special evening service for university men, on one Sunday in each month. Notices are sent to all the Methodist students, and special pains are taken to secure preachers, and to select topics, which will appeal to university students. These services are well attended by the students. Another denomination, this time the Episcopal, enjoys the co-operation of several university professors, who are churchmen, and also makes special efforts to instruct and help the students, many of whom regularly attend the services. The Roman Catholic Church has gone further, organizing a Catholic Club, with a large student membership, and with regular weekly meetings at which addresses are given. The spirit of this club is at once reverent and cordial, and it is under the kindly and effective guidance of a priest specially appointed for that purpose. In these and other ways, religious life is fostered in the university, without violation of its charter, and with no danger of bigotry or domination by any sect.

Another university has sought a remedy in a very different way, but in a way which is also a spontaneous reaction from extreme secularism. This university, being dependent on a foundation administered by trustees, and not a State institution, is not debarred from building religious edifices or holding religious services. It has, in fact, done both; and services are held daily in a consecrated building. More interesting, however, because more novel, is the attempt

now being made to introduce the teaching of Religion, as a subject for regular lectures, for which university credit is given, just as for Philosophy or Psychology. This movement is due to the initiative of one of the professors, who is at once deeply religious, and deeply convinced that the problem of religious education cannot be solved along sectarian lines. So that it is hoped that there will be a course, or courses, on the Fundamentals of Religion, on the living force of religion, without dogmatic coloring, in such a way that the adherents of each denomination may find the essential principles of their faith strengthened and vivified, all purely sectarian questions being left in abeyance.

Another university has found yet another solution. In this case, it happens that the original impulse of the university was imparted by its founder, who was a member of the Society of Friends. This impulse therefore tended to reduce all religious exercises to the last degree of simplicity, and almost to exclude religious services, at least so far as they express themselves through an order of priests and the forms of ritual. At the same time, there remained, as in the Society of Friends, a genuinely religious spirit and a reverence for "the inner light." Quite recently, the students have themselves taken the matter in hand. Finding that the rather vague religious atmosphere we have indicated was not enough to supply the needs which they felt and realized, they set about organizing more formal services, held at a regular hour each Sunday evening, to conduct which distinguished preachers and teachers were invited; men generally, but not exclusively, in holy orders. These services are filling a consciously felt need. They are already being supplemented by classes for religious study, which are well attended, and the moving and directing forces continue to come through the students themselves. What is of high importance is, that both services and classes are non-sectarian, though they are specifically religious.

So that a solution to the condition of things which so distresses Cardinal Gibbons is being found. Indeed, we have been able to trace at least three different though equally effective solutions. And what is of high importance, and has indeed commended the consideration of this subject to us, is, that in each case the solution is in accordance with the Theosophic spirit, and is, indeed, an expression of the Theosophical method. In the first case, a number of denominations work harmoniously side by side, none of them seeking to dominate the university or the other religious bodies. They try to supply what the students need and want, rather than what some authority thinks they ought to want. And the religious life is

furthered, side by side with the intellectual life, with recognition of the truth that free and unfettered play of the intellectual forces is an essential element of religious life, without which religious life can never develop beyond a certain narrow circle of devotion. In the second case we have described, the purpose and method are even more directly Theosophical, for what is the fundamental principle of religion, but Theosophy? And in the third we find expressed what is really the head and heart of Theosophy, the splendid and sacred principle of religious toleration, which allows each soul to live and grow in the creative and individual way which is its particular and unprecedented revelation of the Divine.

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*"A soldier rides cheerfully into the valley of death because he believes in his country, his leader, his flag. And, remember, whenever fear paralyzes your tongue, or drives you into dishonour, or crowds you into unclean company, it is only because you* do not believe *in veracity, or purity, or honour. We hear certain persons praised as having 'the courage of their convictions.' But the courage is in the conviction, or else the conviction is not worthy of its name.*

*"Again, a criterion of courage is solitude. The trial that tests its quality separates man from the supports of human sympathy. A great part of our Lord's sacrifice was its loneliness. We never come quite close to Him, 'till we show that utter independence of men. Just when he longed to draw and bind all hearts to him, then he must be forsaken,—not more solitary on the mountain-top at midnight than in the multitude at noonday. In all the personal confessions of the strong apostle we see nothing more pathetic than his 'No man stood by me.' There has been splendid intrepidity in the shock of armies and in the storm of the siege,—the courage of action,—but not the highest after all. There is a loftier and grander heroism than that. It is in the heroes that stand in common places and suffer single-handed, with no shout to cheer them, no ranks, no banners, no trumpets, nothing but* the light, *and none to look on but God. Can you go straight on in the road when there is something rougher than rocks and colder than ice, alone, for Christ's sake? Then the accommodating and bargaining compromises of a supple society or a cringing church will have no peace, because they will have no power, like yours."*

F. D. Huntington.

# THEOSOPHY AND SECULAR LITERATURE.

## I.

### The Divine Comedy of Dante.

THE *Divine Comedy* has not escaped the fate of all poetic utterance. Many have accepted it as something local and literal, and have entirely lost its universal and spiritual import. They have gone to work analytically upon the body, thinking thus to touch the spirit which, however, eludes them. They have degraded spiritual ideas to the level of material facts. So that today the poem is not infrequently described as a narrative of the torments suffered after death by illustrious men and women, though such critics as Carlyle, Lowell and Norton, have given keys to its real meaning, and Longfellow, in the six sonnets prefatory to his translation of the *Divine Comedy,* has written words that should cause a "right about face" in the mind of the average reader. Longfellow hails the thirteenth century Italian thus:

> O Star of morning and of liberty!
> O bringer of the light!
> . . . .
> Forerunner of the day that is to be.

Notwithstanding the interpretations of these critics and translators, the average educated man is slow to surrender his preconceived opinion.

Longfellow, in the lines just quoted, gives the central idea of Dante's poem. Liberty (*libertà va cercando*) is the goal of the long journey there described. But the liberty Dante gained is not the uncertain "right of man" vociferously preached in the market-place; it is not unrestrained freedom of speech and action or the unhindered development of personality. It is, if one may re-word a classic phrase, the perfect freedom that results from service; it is the fruit of obedience to Truth. It is, in Whitman's accurate words, "the fusion and combination of the conscious will, or partial individual law, with those universal, eternal, unconscious ones, which run through all Time, pervade history, prove immortality, give moral purpose to the entire objective world, and the last dignity to human life." It is the surrender of the personal will, the desires of self, to the Eternal Will, *la sua voluntate,*

the mighty ocean, whither tends
Whatever it creates and nature makes.

"The small old path that stretches far away" is Dante's subject. Studied for its spiritual significance the *Divine Comedy* appears not as a vision of death but a vision of life.

Dante, as other great poets, saw life both animate and inanimate, not as heterogeneous fragments, but as a whole, unity.

In that depth,
[I] Saw *in one volume* clasp'd of love, whate'er
The universe unfolds; all properties
Of substance and of accident, beheld,
Compounded, yet one individual light
The whole.

And whereas the average man lives "in succession, in division, in parts, in particles," and sees "the world piece by piece as the sun, the moon, the animal, the tree," Dante lives in the timeless and spaceless region of Eternity, and looks upon the *whole*—of which the fragmentary objective universe is the shining parts—God, the Soul.

He who moveth everything
Doth penetrate the universe, and shine
In one part more and in another less.

To suggest the invisible, immaterial, spiritual Essence of God, the poet uses as symbol a Point of Light, for, by geometrical definition, a point has place without length, breadth or thickness. This geometrical symbol then happily leads to a metaphor from nature. The Point of Light is the Sun, centre and source of nature. Around that symbol the great poem is superbly constructed. Dante pictures human life in three different relations to the central Sun. Firstly, there are bodies that reflect wholly the Sun's light; these are the saints who have renounced their own will to live in the peace of His Will. That renunciation makes Paradise of life. Then there are those who only partially and intermittently reflect the Sun's rays, and dwell sometime in shadow. This is the life of Purgatory, the condition of those who are striving to bring their vagrant will into conformity with Holy Law—those in whom the spiritual man has come to birth and is painfully growing toward full stature, whose lives are, consequently, full of the sword (peace reigns only in Paradise, the realm of the Heavens). Lastly, there are those who reflect no Light, who dwell in utter darkness. This is the infernal condition of the psychical life—the dark womb in which the Holy Spirit has wrought no miracle; Hell, the intellectual and emotional state of ungoverned desire. From darkness to Light, from sin to

salvation, from bondage to liberty, from Hell to Heaven, that is Dante's history of man.

The poem opens by picturing the awakening of man's spiritual nature symbolised throughout the poem under the figure of the poet himself. The soul awakes to find itself lost in the savage forest of the world; it is full of dismay, and remembers only that it strayed away in a moment of sleepy dulness. The situation thus pictured is one made familiar by many writers since Dante's time, notably by Wordsworth in the "Ode on Immortality." Earth, writes Wordsworth, spreads before man's eyes "pleasures of her own," the many things attainable by ambition, and in starting her foster-child toward some goal of individual desire, she causes him to forget his true treasure, his high origin, "the imperial palace whence he came," and to look upon himself not as a child of God, a pilgrim of Earth, but as a true child of Earth. This unhappy state of contentment continues until the "obstinate questionings of sense and outward things" arouse from its slumber the real, spiritual man. The real man looks away from earth to the "immortal sea" that brought him thither, closes his ears to the noisy centuries, and opens them to the Voice of Eternal Silence. What Wordsworth passes over in a few lines, the growth of the inward faculties that make

> Our noisy years seem moments in the being
> Of the eternal Silence,

is the subject of the Italian epic. In the *Divine Comedy* when the spiritual nature is brought to a sense of its exile, it turns from the dread forest, and beholds shining upon a mountain top the Sun,

> Who leads all wanderers safe through every way.

Joyfully it begins the ascent of the mountain toward the Sun's imperial palace, but is checked upon its first steps by three ravening beasts that rush out for prey, a leopard, a lion, and a wolf. The beasts symbolise the character of the perverted physical and psychical natures which hinder the flight of the spirit toward its Source. They represent inconstancy—the restlessness of the intellect and emotions, violence—the destructive disregard of others in pursuit of one's own ambition, and cunning—the deliberate contriving in cool blood to accomplish those selfish ends which heated violence often misses. So dire is the aspect of the beasts that Dante falters in his ascent, and falls back where the Sun is silent. Then there moves to his rescue over the plain a human figure that declares itself to be Vergil; he comes sent by Beatrice to aid the wretched man threatened by savage beasts. James Russell Lowell pointed out in 1872 that Beatrice personifies "that *Theosophy* which enables man to see God and to be mystically united with him even in the flesh." She is the Wisdom of God, and Vergil, her obedient servant, is human reason or

DANTE AND BEATRICE. FROM BOTTICELLI'S DRAWING

**Beatrice personifies "that Theosophy which enables man to see God and to be mystically united with Him even in the flesh."**

*James Russell Lowell, 1872.*

understanding. Vergil is unable by his power alone to succor Dante; his abode is within the domain of Hell. But at the command of Beatrice he can issue from the lurid dwelling place, and by using her name as password when his progress through the higher region is challenged he is able to perform his service and prepare Dante for receiving instruction immediately from Beatrice herself. The veil of allegory is very thin. The help that Vergil gives represents the power of the intellect when guided by the higher spiritual nature while the infernal abode suggests the impotence of the unilluminated mind,

> That Almighty King, (Vergil says)
> Who reigns above, a rebel to his law
> Adjudges me, and therefore hath decreed
> That, to his city, none through me should come.

Vergil informs Dante that he shall indeed travel Sunward, but that the way thereto is different from what Dante thinks—that first he must enter the infernal shadows and gain experience of the lost folk. One recalls here the words of another teacher: "All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted." From the horror of Hell, Vergil will guide his pupil along the steep sides of the mountain of Purgatory, but only Beatrice can lead him through the fair realms of Light. Following close in the footsteps of his master, Dante enters the woful city.

In the cantos of the Inferno the average reader finds only local, concrete, material things. The devout Christian reads the Inferno shuddering at the physical torments that may yet punish his shortcomings and misdoings. But Dante's imagination is not devising bodily sufferings for the dead. He is describing the real inward condition of those who are living separate from God—a condition that the world does not see. The lamentations and wailings and anguish are suggestive and figurative. A few examples will clearly prove that the poet is vividly describing living men and women. Thus the lustful are swept along by rushing winds symbolic of the fierce gusts of passion. Gluttons are immersed in mire. Misers are pushing great sacks of gold, pushing with their breasts; and the impact of the sack upon the breast has hardened the heart into a callous lump of flesh. Murderers stand in a river of boiling blood the depth of which increases with the number of men slain. Flatterers are plunged into human ordure. Hypocrites pace wearily in brave gilded hoods; but the hoods are really leaden, and bear heavily upon the brows. Traitors lie fixed in ice; for in a traitor human instincts are frozen. The journey through this woful land makes the first division of the epic.

Various tongues,
Horrible languages, outcries of woe,
Accents of anger, voices deep and hoarse,
With hands together smote that swell'd the sounds,
Made up a tumult, that forever whirls
Round through that air with solid darkness stain'd,
Like to the sand that in the whirlwind flies.

Heroes and dames of antiquity and of Christian countries reply to the travellers' questions. The meetings with Francesca, with Cavalcante, with Ulysses, with Ugolino, show the poet as an artist who plays with master hand upon the keys of pity and fear.

When the spirit has ended the first stage of the path, what has it accomplished? The answer is found in the first canto of the *Purgatorio*—in the two symbolic rites performed by Vergil at the foot of the mountain. Dante is girt with the reed of humility and the tearstains are washed from his cheeks. That is, he has killed out all sense of separateness, and his eyes have become incapable of tears at sight of desperate wickedness. He has passed through foul places with no Pharisaic sense of self-righteousness, and unperturbed by sufferings that cause others to call God unjust. The words must be recalled that Dante saw painted on the portal of Hell:

Justice incited my sublime Creator;
Divine Omnipotence created me,
The highest Wisdom and the primal Love

In the girding with the reed I thus find a picturesque symbol that implies perfect practice by the disciple of the rule given by another teacher than Vergil for pilgrims along the path—the rule that is worded thus: "Kill out all sense of separateness. Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire." When Dante reaches Purgatory, therefore, he is ready for discipleship, and he crosses the threshold in canto nine. From that point, onward through this

division, he stands from time to time, for a moment, in the presence of Angels. At the top of the mountain, when Vergil ends his service, Dante enters another stage of discipleship, and, with Beatrice as guide, advances upon a path "which leads out of all human experience, and, which is utterly beyond human perception or imagination." The mount of Purgatory is the Hall of Learning. Purgatory as distinguished from Hell is the place of discipline. The sufferings of Hell suggest humanity "unredeemed" whereas the sufferings of Purgatory are penances willingly incurred because the disciple knows that the discipline will bring him eventually to God. The sins disciplined in Purgatory are identical with those pictured in the Inferno. At the gate of Purgatory the Angel Warder with sword point inscribes seven times on Dante's brow the letter *P* (for *peccatum,* sin)—the seven deadly sins that are to be purged. The difference between Hell and Purgatory is briefly this: in Hell, men are content with their sins; in Purgatory, they are content with Karmic suffering that finally frees from sin. In the ninth canto is one of the poet's finest pieces of suggestion. As Vergil and Dante enter the portal the gate creaks loudly on rusty unused hinges: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The narrative presents the ledges of the mountain as vividly as it has done the pits of Hell. Thus, the proud are bent to the ground under huge rocks borne painfully on the back, and as they creep along they gaze upon examples of meekness traced upon the path they tread. The envious have their eyelids sewed together with wire because they have looked wrongfully upon the possessions of others. Gluttons pass under fragrant trees that offer their fruit for eating; but that gratification of appetite is forbid. The lustful stand in a fire that burns away their impurities.

When the seventh Angel has brushed his wing across Dante's brow, the teacher and his pupil come out into a lovely garden where Vergil gives his last directions to his ward:

> Both fires, my son,
> The temporal and eternal, thou hast seen;
> And art arrived, where of itself my ken
> No further reaches. I, with skill and art,
> Thus far have drawn thee. Now thy pleasure take
> For guide. Thou hast o'ercome the steeper way,
> O'ercome the straiter. Lo! the sun, that darts
> His beam upon thy forehead: lo! the herb,
> The arborets and flowers, which of itself
> This land pours forth profuse. Till those bright eyes
> With gladness come, which, weeping, made me haste
> To succor thee, thou mayest or seat thee down,
> Or wander where thou wilt. Expect no more

Sanction of warning voice or sign from me,
Free of thy own arbitrement to chuse,
Discreet, judicious. To distrust thy sense
Were henceforth error. I invest thee then
With crown and mitre, sovereign o'er thyself.

*Libero, dritto, e sano e il tuo arbitrio* (free, upright and sane is thine own free-will): these last words of Vergil seem to indicate that the quest is ended and liberty attained. For when man can choose only good he is not the slave of desire. Yet a whole section, the *Paradiso,* follows after this apparent end of the journey. The overlordship of himself with which Vergil invests Dante, Dante retains for a moment only. The one act of his freed free-will is to undertake a new journey, to enter upon a new way, to submit to new obedience the guiding of Beatrice. What is this new experience of the soul?

The lovely plain that forms the top of the mountain of Purgatory is the Garden of Eden, the beautiful old symbol of the pristine innocency of human nature, the Earthly Paradise, home of Adam and Eve, the physical and psychical natures. Through the weakness of the psychical nature the Garden has been lost, and man has been able to win his way back thereto from exile and sweat in the desert only through the interposition of Beatrice (Wisdom of God) who has been stirred to action by the Blessed Virgin (Mercy of God). The poet describes the Earthly Paradise with exquisite art. Gentle airs carry sweet odors from flowers; pellucid streams murmur over clearer agates, and feathered quiristers sing joyous lays. But this lovely garden is empty; it is no one's dwelling place. And rightly so! For this spot is only an earthly, a psychical Paradise. When man after long discipline has regained the early home of his innocence he has new aspirations unknown before the Fall; his free-will cannot choose there to dwell contentedly; he must pass on to new and greater glories, he must mount higher than the sun, to the country

far beyond the stars,

Not an Earthly but a Celestial Paradise is the new goal, and thither only Beatrice can guide.

With splendor, attended by ministers and messengers of life eternal she advances along the silver streams of the garden,

In a cloud
Of flowers, that from those hands angelic rose,
And down within and outside of the car
Fell showering, in white veil with olive wreathed,
A virgin in my view appear'd beneath
Green mantle, robed in hue of living flame.

An attendant performs a second ablution for Dante, corresponding to the bathing of his cheeks by Vergil, and then Beatrice uncovers the veiled beauty of her face.

O splendor!
O sacred light eternal! who is he
So pale with musing in Pierian shades,
Or with that fount so lavishly imbued,
Whose spirit should not fail him in the essay
To represent thee such as thou didst seem,
When under cope of the still-chiming heaven
Thou gavest to open air thy charms reveal'd?

Her eyes are emeralds. By fastening his own eyes upon hers Dante receives power to mount with her to the new realm of the heavens, the Kingdom of God.

Because it represents the Kingdom of Heaven, the last section of Dante's poem is the one readers least often enter. Even Carlyle who apprehends the scope and bearing of the entire work finds the *Paradiso* almost unintelligible, "inarticulate music." The poet himself warns his readers not to follow thoughtlessly into this new realm.

All ye, who in small bark have following sail'd,
Eager to listen, on the adventurous track
Of my proud keel, that singing cuts her way,
Backward return with speed, and your own shores
Revisit; nor put out to open sea,
Where losing me, perchance ye may remain
Bewilder'd in deep maze. The way I pass,
Ne'er yet was run; Minerva breathes the gale;
Apollo guides me; and another Nine,
To my rapt sight, the arctic beams reveal.
Ye other few who have outstretch'd the neck
Timely for food of angels, on which here
They live, yet never know satiety;
Through the deep brine ye fearless may put out
Your vessel; marking well the furrow broad
Before you in the wave, that on both sides
Equal returns. Those, glorious, who pass'd o'er
To Colchos, wonder'd not as ye will do,
When they saw Jason following the plough.

The *Paradiso* indeed offers the bread of angels on which one lives nor ever knows satiety. Paradise is peace that passes understanding; it is therefore difficult to present in terms of the understanding. Those who make this section of the poem their nourishment enter as in the Eucharist into communion with the Divine and Eternal; they kneel in the Real Presence. But they cannot talk of their experience. So that the deeper import of this closing section can scarcely be brought out from its Holy Silence. The poet uses one symbol from beginning to end—Light. One might enumerate the forms taken by Light in the planets and stars, but that enumeration would

not disclose the celestial radiance, and would be disappointing alike to those familiar with the poem and to those who are unfamiliar. Perhaps it is Nature's law that her Holiest things should be "Open Secrets," accessible, but, with difficulty communicable.

> One universal smile it seem'd of all things;
> Joy past compare; gladness unutterable;
> Imperishable life of peace and love;
> Exhaustless riches, and unmeasured bliss.

As Beatrice and Dante mount from sphere to sphere her beauty increases, and the poet's task, to suggest its radiance, grows heavier and heavier.

> Now were all
> Those tongues to sound, that have, on sweetest milk
> Of Polyhymnia and her sisters, fed
> And fatten'd; not with all their help to boot,
> Unto the thousandth parcel of the truth,
> My song might shadow forth that saintly smile,
> How merely, in her saintly looks, it wrought.
> And, with such figuring of Paradise,
> The sacred strain must leap, like one that meets
> A sudden interruption to his road.
> But he, who thinks how ponderous the theme,
> And that 'tis laid upon a mortal shoulder,
> May pardon, if it tremble with the burden.

Finally, in the Empyrean, he gives over the endeavor to depict a single ray of her splendor, and acknowledges his power vanquished by his theme.

> Mine eyes did look
> On beauty, such, as I believe in sooth,
> Not merely to exceed our human; but,
> That save its Maker, none can to the full
> Enjoy it. At this point o'erpower'd I fail;
> Unequal to my theme; as never bard
> Of buskin or of sock hath fail'd before.

In the Empyrean the sacred poem closes with two visions. First, Dante sees the saints as living jewels mingled in an effulgent river.

> I look'd;
> And, in the likeness of a river, saw
> Light flowing, from whose amber-seeming waves
> Flash'd up effulgence, as they glided on
> 'Twixt banks, on either side, painted with spring,
> Incredible how fair: and, from the tide,
> There ever and anon, outstarting, flew
> Sparkles instinct with life; and in the flowers
> Did set them, like to rubies chased in gold.

In the second vision the saints have become petals of a great white rose, while in and out among the petals alight the Holy Angels:

> Meanwhile,
> That other host, that soar aloft to gaze
> And celebrate his glory, whom they love,
> Hover'd around; and, like a troop of bees,
> Amid the vernal sweets alighting now,
> Now, clustering, where their fragrant labor glows,
> Flew downward to the mighty flower, or rose
> From the abundant petals, streaming back
> Unto the steadfast dwelling of their joy.
> Faces had they of flame, and wings of gold:
> The rest was whiter than the driven snow.

Dante is led to the yellow centre of the rose whence he looks up toward Beatrice who has taken her place as a petal; whence, also, he directs to her his last words, a prayer of praise and thanksgiving.

> O lady! Thou in whom my hopes have rest;
> Who, for my safety, hast not scorn'd, in hell
> To leave the traces of thy footsteps mark'd;
> For all mine eyes have seen, I to thy power
> And goodness, virtue owe and grace. Of slave,
> Thou hast to freedom brought me: and no means,
> For my deliverance apt, hast left untried.
> Thy liberal bounty still toward me keep:
> That, when my spirit, which thou madest whole,
> Is loosen'd from this body, it may find
> Favor with thee.

As he gazes upward from the rose he becomes aware of a new Light dawning upon him, so splendid, that he must hold his eyes steadfast upon that radiance in order that by receiving its Light he may endure its Light. As his power of vision grows stronger he perceives the Light as a great Circle hovering above the rose and floating around it.

> O eternal light!
> Sole in thyself that dwell'st; and of thyself
> Sole understood, past, present, or to come.

It is the Wheel of Eternity—self-existent Eternity!

> Here vigor fail'd the towering fantasy:
> But yet the will roll'd onward, like a wheel
> In even motion, by the love impell'd,
> That moves the sun in heaven and all the stars.

C. C. C.

# PATANJALI'S YOGA SUTRAS.*

## TRANSLATED WITH A COMMENTARY

BY

CHARLES JOHNSTON.

THE first book of Patanjali's Yoga Sutras, which we have already completed, is called the Book of Spiritual Consciousness. The second book, which we now begin, is the Book of the Means of Soul Growth. And we must remember that soul growth here means the growth of the realization of the spiritual man, or, to put the matter more briefly, the growth of the spiritual man, and the disentangling of the spiritual man from the wrappings, the veils, the disguises laid upon him by the mind and the psychical nature, wherein he is enmeshed, like a bird caught in a net.

The question arises: By what means may the spiritual man be freed from these psychical meshes and disguises, so that he may stand forth above death, in his radiant eternalness and divine power? And the second book of Patanjali's Yoga Sutras sets itself to answer this very question, and to detail the means in a way entirely practical and very lucid, so that he who runs may read, and he who reads may understand and practise.

### TRANSLATION OF BOOK II.

**1. The practices which make for union with the Soul are: fervent aspiration, spiritual reading, and complete obedience to the Master.**

The word which I have rendered "fervent aspiration" means primarily "fire"; and, in the Eastern teaching, it means the fire which gives life and light, and at the same time the fire which purifies. We have, therefore, as our first practice, as the first of the means of spiritual growth, that fiery quality of the will which enkindles and illumines, and, at the same time, the steady practice of purification, the burning away of all known impurities. Spiritual reading is so universally accepted and understood, that it needs no comment. The very study of Patanjali's Sutras is an exercise in spiritual reading, and a very effective one. And so with all other books of the soul. Obedience to the Master means, that we shall make the will of the Master our will, and shall conform in all ways to the will of the Divine, setting aside the wills of self, which are but psychic distortions of the one Divine Will. The constant effort to obey in all the ways we know and understand, will reveal new ways

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and new tasks, the evidence of new growth of the soul. Nothing will do more for the spiritual man in us than this, for there is no such regenerating power as the awakened spiritual will.

2. **Their aim is, to bring soul-vision, and to wear away barriers.** The aim of fervor, spiritual reading and obedience to the Master, is, to bring soul-vision, and to wear away barriers. Or, to use the phrase we have already adopted, the aim of these practices is, to help the spiritual man to open his eyes; to help him also to throw aside the veils and disguises, the enmeshing psychic nets which surround him, tying his hands, as it were, and bandaging his eyes. And this, as all teachers testify, is a long and arduous task, a steady up-hill fight, demanding fine courage and persistent toil. Fervor, the fire of the spiritual will is, as we said, two-fold: it illumines, and so helps the spiritual man to see; and it also burns up the nets and meshes which ensnare the spiritual man. So with the other means, spiritual reading and obedience. Each, in its action, is two-fold, wearing away the psychical, and upbuilding the spiritual man.

3. **These are the barriers: the darkness of unwisdom, self-assertion, lust, hate, attachment.**

Let us try to translate this into terms of the psychical and spiritual man. The darkness of unwisdom is, primarily, the self-absorption of the psychical man, his complete preoccupation with his own hopes and fears, plans and purposes, sensations and desires, so that he fails to see, or refuses to see, that there is a spiritual man; and so doggedly resists all efforts of the spiritual man to cast off his psychic tyrant and set himself free. This is the real darkness; and all those who deny the immortality of the soul, or deny the soul's existence, and so lay out their lives wholly for the psychical, mortal man and his ambitions, are under this power of darkness.

Born of this darkness, this psychic self-absorption, is the dogged conviction that the psychic, personal man has separate, exclusive interests, which he can follow for himself alone; and this conviction, when put into practice in our life, leads to contest with other personalities, and so to hate. This hate, again, makes against the spiritual man, since it hinders the revelation of the high harmony between the spiritual man and his other selves, a harmony to be revealed only through the practice of love, that perfect love which casts out fear.

In like manner, lust is the psychic man's craving for the stimulus of sensation, the din of which smothers the voice of the spiritual man, as, in Shakespeare's phrase, the cackling geese would drown the song of the nightingale. And this craving for stimulus is the fruit of weakness, coming from the failure to find strength in the primal life of the spiritual man.

Attachment is but another name for psychic self-absorption; for we are absorbed, not in outward things, but rather in their images within our minds; our inner eyes are fixed on them; our inner desires brood over them; and so we blind ourselves to the presence of the prisoner, the enmeshed and fettered spiritual man.

**4. The darkness of unwisdom is the field of the others. These barriers may be dormant, or worn thin, or expanded.**

Here we have really two sutras in one. The first has been explained already: in the darkness of unwisdom grow the parasites, hate, lust, attachment. They are all outgrowths of the self-absorption of the psychical self.

Next, we are told that these barriers may be either dormant, or expanded, or worn thin. Faults which are dormant will be brought out through the pressure of life, or through the pressure of strong aspiration. Thus expanded, they must be fought and conquered, or, as Patanjali quaintly says, they must be worn thin,—as a veil might, or the links of manacles.

**5. The darkness of ignorance is: holding that which is unenduring, impure, full of pain, not the soul, to be eternal, pure, full of joy, the soul.**

This we have really considered already. The psychic man is unenduring, impure, full of pain, not the soul, not the real Self. The spiritual man is enduring, pure, full of joy, the real Self. The darkness of unwisdom is, therefore, the self-absorption of the psychical, personal man, to the exclusion of the spiritual man. It is the belief, carried into action, that the personal man is the real man, the man for whom we should toil, for whom we should build, for whom we should live. This is that psychical man of whom it is said: he that soweth to the flesh, shall of the flesh reap corruption.

**6. Self-assertion comes from thinking of the Seer and the instrument of vision as forming one self.**

This is the fundamental idea of the Sankhya philosophy, of which the Yoga is avowedly the practical side. To translate this into our terms, we may say that the Seer is the spiritual man; the instrument of vision is the psychical man, through which the spiritual man gains experience of the outer world. But we turn the servant into the master. We attribute to the psychical man, the personal self, a reality which really belongs to the spiritual man alone, and so, thinking of the quality of the spiritual man as belonging to the psychical, we merge the spiritual man in the psychical; or, as the text says, we think of the two as forming one self.

**7. Lust is the resting in the sense of enjoyment.**

This has been explained again and again. Sensation, as, for example, the sense of taste, is meant to be the guide to action; in

this case, the choice of wholesome food, and the avoidance of poisonous and hurtful things. But if we rest in the sense of taste, as a pleasure in itself; rest, that is, in the psychical side of taste, we fall into gluttony, and live to eat, instead of eating to live. So with the other great organic power, the power of reproduction. This lust comes into being, through resting in the sensation, and looking for pleasure from that.

**8. Hate is the resting in the sense of pain.**

Pain comes, for the most part, from the strife of personalities, the jarring discords between psychic selves, each of which deems itself supreme. A dwelling on this pain breeds hate, which tears the warring selves yet further asunder, and puts new enmity between them, thus hindering the harmony of the Real, the reconciliation through the soul.

**9. Attachment is the desire toward life, even in the wise, carried forward by its own energy.**

The life here desired is the psychic life, the intensely vibrating life of the psychical self. This prevails even in those who have attained much wisdom, so long as it falls short of the wisdom of complete renunciation, complete obedience to each least behest of the spiritual man, and of the Master who guards and aids the spiritual man.

The desire of sensation, the desire of psychic life, reproduces itself, carried on by its own energy and momentum; and hence comes the circle of death and rebirth, death and rebirth, instead of the liberation of the spiritual man.

**10. These subtle barriers are to be removed by a counter-current.**

The darkness of unwisdom is to be removed by the light of wisdom, pursued through fervor, spiritual reading of holy teachings and of life itself, and by obedience to the Master.

Lust is to be removed by pure aspiration for spiritual life, which, bringing true strength and stability, takes away the void of weakness which we try to fill by the stimulus of sensations.

Hate is to be overcome by love. The fear that arises through the sense of separate, warring selves is to be stilled by the realization of the One Self, the one soul in all. This realization is the perfect love that casts out fear.

**11. Their active turnings are to be removed by meditation.**

Here is, in truth, the whole secret of Yoga, the science of the soul. The active turnings, the strident vibrations, of selfishness, lust and hate are to be stilled by meditation, by letting heart and mind dwell in spiritual life, by lifting up the heart to the strong, silent life above, which rests in the stillness of eternal love, and needs no harsh vibration to convince it of true being.

**12. The burden of bondage to sorrow has its root in these barriers. It will be felt in this life, or in a life not yet manifested.**

The burden of bondage to sorrow has its root in the darkness of unwisdom, in selfishness, in lust, in hate, in attachment to sensation. All these are, in the last analysis, absorption in the psychical self; and this means sorrow, because it means the sense of separateness, and this means jarring discord and inevitable death. But the psychical self will breed a new psychical self, in a new birth, and so new sorrows in a life not yet manifest.

**13. From this root there grow and ripen the fruits of birth, of the life-span, of all that is tasted in life.**

Fully to comment on this, would be to write a treatise on Karma and its practical working in detail, whereby the place and time of the next birth, its content and duration, are determined; and to do this the present commentator is in no wise fitted. But this much is clearly understood: that, through a kind of spiritual gravitation, the incarnating self is drawn to a home and life-circle which will give it scope and discipline; and its need of discipline is clearly conditioned by its character, its standing, its accomplishment.

**14. These bear fruits of rejoicing or of affliction, as they are sprung from holy or unholy works.**

Since holiness is obedience to divine law, to the law of divine harmony, and obedience to harmony strengthens that harmony in the soul, which is the one true joy, therefore joy comes of holiness: comes, indeed, in no other way. And as unholiness is disobedience, and therefore discord, therefore unholiness makes for pain; and this two-fold law is true, whether the cause take effect in this, or in a yet unmanifested birth.

**15. To him who possesses discernment, all personal life is misery, because it ever waxes and wanes, is ever afflicted with restlessness, makes ever new dynamic impresses in the mind; and because all its activities war with each other.**

The whole life of the psychic self is misery, because it ever waxes and wanes; because birth brings inevitable death; because there is no expectation without its shadow, fear. The life of the psychic self is misery, because it is afflicted with restlessness; so that he who has much, finds not satisfaction, but rather the whetted hunger for more. The fire is not quenched by pouring oil on it; so desire is not quenched by the satisfaction of desire. Again, the life of the psychic self is misery, because it makes ever new dynamic impresses in the mind; because a desire satisfied is but the seed from which springs the desire to find like satisfaction again. The appetite comes in eating, as the proverb says, and grows by what it feeds on. And the psychic self, torn with conflicting desires, is ever the house divided against itself, which must surely fall.

**16. This pain is to be warded off, before it has come.**

In other words, we cannot cure the pains of life by laying on them any balm. We must cut the root, absorption in the psychical self. So it is said, there is no cure for the misery of longing, but to fix the heart upon the eternal.

**17. The cause of what is to be warded off, is the absorption of the Seer in things seen.**

Here again we have the fundamental idea of the Sankhya, which is the intellectual counterpart of the Yoga system. The cause of what is to be warded off, the root of misery, is the absorption of consciousness in the psychical man and the things which beguile the psychical man. The cure is liberation.

**18. Things seen have as their property manifestation, action, inertia. They form the basis of the elements and the sense-powers. They make for experience and for liberation.**

Here is a whole philosophy of life. Things seen, the total of the phenomenal, possess as their property manifestation, action, inertia: the qualities of force and matter in combination. These, in their grosser form, make the material world; in their finer, more subjective form, they make the psychical world, the world of sense-impressions and mind-images. And through this totality of the phenomenal the soul gains experience, and is prepared for liberation. In other words, the whole outer world exists for the purposes of the soul, and finds in this its true reason for being.

**19. The grades or layers of the Three Potencies are the defined, the undefined, that with distinctive mark, that without distinctive mark.**

Or, as we might say, there are two strata of the physical, and two strata of the psychical realms. In each, there is the side of form, and the side of force. The form side of the physical is here called the defined. The force side of the physical is the undefined, that which has no rigid boundaries. So in the psychical; there is the form side, that with distinctive marks, such as the characteristic features of mind-images; and there is the force side, without distinctive marks, such as the forces of desire or fear, which may flow now to this mind-image, now to that.

**20. The Seer is pure vision. Though pure, he looks out through the vesture of the mind.**

The Seer, as always, is the spiritual man whose deepest consciousness is pure vision, the pure life of the eternal. But the spiritual man, as yet unseeing in his proper person, looks out on the world through the eyes of the psychical man, by whom he is enfolded and enmeshed. The task is, to set this prisoner free, to clear the dust of ages from this buried temple.

**21. The very essence of things seen is, that they exist for the Seer.**

The things of outer life, not only material things, but the psychic man also, exist in very deed for the purposes of the Seer, the soul, the spiritual man. Disaster comes, when the psychical man sets up, so to speak, on his own account, trying to live for himself alone, and taking material things to solace his loneliness.

**22. Though fallen away from him who has reached the goal, things seen have not altogether fallen away, since they still exist for others.**

When one of us conquers hate, hate does not thereby cease out of the world, since others still hate and suffer hatred. So with other delusions, which hold us in bondage to material things, and through which we look at all material things. When the colored veil of illusions is gone, the world which we saw through it is also gone, for now we see life as it is, in the white radiance of eternity. But for others the colored veil remains, and therefore the world thus colored by it remains for them, and will remain till they, too, conquer delusion.

**23. The association of the Seer with things seen is the cause of the realizing of the nature of things seen, and also of the realizing of the nature of the Seer.**

Life is educative. All life's infinite variety is for discipline, for the development of the soul. So passing through many lives, the soul learns the secrets of the worlds, the august laws that are written in the form of the snow-crystal or the majestic order of the stars. But all these laws are but reflections, but projections outward, of the laws of the soul; therefore in learning these, the soul learns to know itself. All life is but the mirror wherein the soul learns to know its own face.

**24. The cause of this association is the darkness of unwisdom.**

The darkness of unwisdom is the absorption of consciousness in the personal life, and in the things seen by the personal life. This is the fall, through which comes experience, the learning of the lessons of life. When they are learned, the day of redemption is at hand.

**25. The bringing of this association to an end, by bringing the darkness of unwisdom to an end, is the great liberation; this is the Seer's attainment of his own pure being.**

When the spiritual man has, through the psychical, learned all life's lessons, the time has come for him to put off the veil and disguise of the psychical and to stand revealed a King, in the house of the Father. So shall he enter into his kingdom, and go no more out.

*(To be continued.)*

# SCIENCE RE-CONSIDERS:

## OR, THEOSOPHICAL EVIDENCES FOR MODERN SCIENCE.

(Being the Substance, with Slight Additions, of a Lecture Delivered before the London Lodge of the Theosophical Society.)

TO a purely Theosophical audience, most, if not all, of the material of this paper would, I feel sure, prove familiar; both as to facts and arguments. By a gathering, however, including possibly both non-Theosophists and those but lately attracted to the study of the Secret Doctrine, I may be excused for briefly recapitulating a little ancient history, as a preliminary to a justification of a certain element of novelty in the sub-title of my paper. I shall presently hope to show that I have by no means placed the cart before the horse in that connection. Meantime, it may prove advantageous, as usual, to begin at the beginning.

About twenty years ago—it sometimes seems two hundred—Madame H. P. Blavatsky produced that marvelous epitome of the Occult Philosophy known as *The Secret Doctrine,* issued in two volumes. In the course of her exposition therein of ideas necessarily—to the generation she addressed—of a novel, startling and altogether unorthodox nature, she found, as one might expect, that established and opposing bodies of thought required to be fully taken into account and dealt with, if her teachings were to be guarded against an otherwise inevitable reaction in the mind of the average student, an aftermath of doubt, a feeling, formulated or not, which might be expressed perhaps as a question: "But what has Modern Science to say to all this; may we not wake up to-morrow morning to learn that some great discovery has cut the ground from under our feet?" Or again: "Granted that no such discovery disturbs our present peace of mind, what guarantee have we that Science, hitherto victorious over Theology and Metaphysics, may not in the days to come either, on the one hand, disprove the Secret Doctrine, or, on the other, by progress along the road of Materialism, construct such a vast and unassailable fortress of the Inductive Sciences that men, were Truth herself unveiled before them, would have no eyes nor ears for other Authority than that of Science?"

Now, at that time, such arguments, the latter one especially, were reasonable. And they were, of course, anticipated and fully

provided for by H. P. B., as we call Madame Blavatsky. Anticipated, in fact, in a manner sufficiently startling to the public of that time. For H. P. B., ever iconoclastic, utterly fearless and scornful of all self-constituted Authority, took the bull by the horns, and, if one may use the expression, "went for" Modern Science. With a ready welcome for Truth, from whatever source, she repudiated the scientific claim to Authority. With delightful disregard for the claims of this man or that to speak "in the name of Science" she placed conflicting "authoritative" statements by leading (and acknowledged) lights of learning in judicious juxtaposition; quoted geological ages as formulated by rival schools—generally in the form of a subtraction sum—contrasted competing conceptions of matter, the atom, the ether, and so forth; and, generally, followed the simple and efficient plan of playing off one Authority against another, one School of thought against another, until in the face of the resulting chaos, the only possible question left in the mind of the critic not yet persuaded of Theosophy could be—"What *shall* we do with the pieces?"

Do not think I am misstating or exaggerating. I do not pose as a prophet; I am not discussing the future. I am calling attention to the accomplished fact, to the history of the past twenty years. With that cycle of time figuratively before me, I do but state simple fact when I assert that H. P. B. destroyed the authority of Materialistic Science, absolutely. More; as a corollary, she indicated the path that Science should follow, the new attitude of mind, the new mode of thought. She pointed to, and quoted examples of, the few scientific men, who, in many cases openly derided by their colleagues, had both the inspiration and the moral courage to advocate views which, considered in the light of Esoteric Philosophy, were essentially occult. These men, she declared, are on right lines; by these roads may Science move towards a truer apprehension of the facts of the Universe and their meaning; and countless—for him who has eyes to see—were the hints, and more than hints, that she gave of the steps that should be taken by the searcher after Truth. Is all this the baseless enthusiasm of a recent "convert"? Not at all; it is a simple statement of fact, of the well-marked trend of Modern Science and Modern Thought during the past twenty years. For with the appearance of *The Secret Doctrine* a new epoch in Western Thought began, and however slow in the accumulation of and generalization upon facts Modern Science may be, the ***attitude*** of Science towards the phenomena of the Universe is no more like that of the Science of a quarter of a century ago, than the proverbial cheese is like unto the equally proverbial chalk. The men that H. P. B. indorsed have come into their own: the dilemmas

that she stated have been recognized: many of the hints that she gave have been followed—consciously or unconsciously: the *Occult* aspect of nature, as taught by her is now not only admitted but in turn *taught* by recognized scientific authority. . . .

Truly, Science has indeed *re-considered* her position.

Last century, Theosophical propaganda, in one of its forms, used to bud out into pamphlets. Amongst favourite subjects and titles were some such as these: "Modern Science and Theosophy," "Theosophy and Materialism," "Scientific Evidences for Theosophy." These speak, eloquently enough, for themselves. Times, I think, have altered, and I now propose to speak of Theosophical Evidences for Science. To state certain aspects of the present scientific position with correctness and impartiality, I cannot do better than allow a representative scientific man, one only of many who might be mentioned, to speak in the name of Science. The name of Mr. W. C. D. Whetham must be sufficiently familiar to all educated people by this time. He is an M.A., a Fellow of the Royal Society, and a Fellow of Trinity College, Cambridge. He wrote not so long ago a most fascinating book entitled, *The Recent Development of Physical Science.* I propose now to quote freely from its pages (from the second edition), guaranteeing to wrest nothing from its context for the sake of proving my arguments. My quotations will be taken more or less at random, and not necessarily in the order in which they appear in the book itself. I shall on occasion, likewise, italicise where it seems advisable to place special emphasis.

Mr. Whetham's book, I may say at once, is not written to advertise his own discoveries or theories, but as a résumé of recent scientific progress and discovery. It is, in fact, historical and descriptive, not controversial; representative, not personal.

The author, after a preliminary chapter on the Philosophical Basis of Physical Science, takes the reader through a series of chapters dealing with various phenomena of physics. I may say that his style is as lucid as his subject is interesting, and his capacity to simplify without sacrificing technical accuracy is one to be envied. The chapters dealing with "Radio-activity," and "Atoms and Ether" are most fascinating. Best of all is the broad-mindedness and capacity to look *forward* of the author. Further, however iconoclastic and revolutionary the views now necessitated by recent discoveries, there is no attempt to shirk their acceptance nor the consequences—defined or left undefined—that accrue to the prestige of a Science that till only recently openly derided the possibility of the existence of facts that have lately—with a rush, so to speak—lifted their heads above the sea of the unknown into the light of common day. Hence it is with particular pleasure that I can quote from such an author.

Incidentally, it may not prove unprofitable to glance at one or two of the psychological factors involved in that change of consciousness which leads to the acceptance of new theories, and—a most agonising task—the abandonment of old and obviously inaccurate ones.

Let us suppose a new and important discovery to have just been made—fact or theory, it matters not which, or both together. A fact as obvious, to a later generation, as the nose on your face to your own, has not the faintest chance of general "scientific" recognition, except the following rules act in its favour:

1. It must belong to the *current wave* of scientific interest. There exist what one may call cycles of the sciences. At one period geology, at another astronomy, physics, electricity, chemistry, biology or some other science holds sway, and the attention of thinkers seems to be focussed in one particular direction at the expense of the rest of the field of scientific knowledge. Hence the odds are, broadly speaking, against the new discovery.

2. It must be discovered about the same time by at least two independent and (preferably) widely separated workers. To be discovered by one man only is, generally speaking, fatal to its chances of recognition. Given two men, each ignorant of the other's line of research, probably even of the other's very existence: let their discovery be practically simultaneous as to date and identical as to nature, and all will be well. It seems as though the collective scientific mind requires a double picture of the new event, a stereoscopic image, so to speak, before it can *realize* what has happened.

The characteristic changes of attitude on the part of Orthodox Science towards a really new idea or fact follow some such sequence as this: A new (and quite possibly self-evident) fact stands outside the well-guarded door of the Castle of Recognized and Approved Official Science. It humbly knocks for admission. Is it admitted? Not at all. It is not even looked at! It is requisite first of all to decide whether its very existence can be regarded as a possibility, in view of already admitted facts. I know that it sounds uncommonly like satire to put it this way, but it really isn't. Far from it. Few are the facts that are honored, on their first application, by being actually considered *in themselves.* The broad (and simple) rule is not to ask, *do* they exist; but, "in the light of our present knowledge," is it reasonable to suppose that they *can* exist? Of course, if they *can't,* why then they *don't,* don't you know!

Thus our poor little fact has to hang about outside: inside, opinions as to whether the fact on the front door-step can actually be in existence, struggle through some such metamorphoses as these:

1. Altogether absurd.

2. *Quite* impossible.
3. *Too* improbable.
4. It might, exceptionally, happen.
5. The latest investigators declare . . .
6. The inability of the older investigators to recognize serious facts appears quite inexplicable.

—At a discreet interval—

7. Modern Science has always taught . . .

What a blessing the Public has an uncommonly short memory!

To return to Mr. Whetham.

Here is a statement by our author of the proper meaning to be attached to the expression, a "law of nature." Others have written to this effect before, but I have never seen the matter put more lucidly: The sting of his remarks lies (as usual) in the tail thereof, in the final score of words:

> "When fitted into our mental picture, a generalised result of experience is known as a physical law, or, to change the form of a word and the size of two letters, as a Law of Nature. Many brave things have been written, and many capital letters expended in describing the Reign of Law. The laws of Nature, however, *when the mode of their discovery is analysed*, are seen to be merely the most convenient way of stating the results of experience in a form suitable for future reference. The word "law" used in this connection has had an unfortunate effect. It has imparted a kind of idea of moral obligation, which bids the phenomena, "obey the law," and leads to the notion that, when we have traced a law, we have discovered *the ultimate cause* of a series of phenomena."

Mr. Whetham then proceeds to illustrate his statements by an example: an example as to which we can only say that its importance stands in geometrical proportion to the simplicity of his language. Here it is:

> "Some years ago the constancy of the chemical elements was, in the then state of knowledge, a law of Nature. Latterly the phenomena of radio-activity have forced us to believe that radium is passing continuously and spontaneously into helium—that true transmutations of matter occur. The obvious transmutation of one kind of matter leads to the possibility, nay, the probability, of the gradual transmutation of all; since as yet no property of matter has been noted which is the exclusive possession of one substance alone."

Thus our example has plunged us straightaway into deep water! Let us take a full breath and survey the position. Here it is in a few words:

The central *fact* of vital consequence in Mr. Whetham's book, the axis upon which all that is of consequence in the rest of his work turns is: Radio-activity; the property, most conspicuously of all, of Radium. Proceeding from this central point are lines of arguments leading to certain conclusions. I shall now quote liberally from our

author in relation thereto, and will then endeavor to summarize the results in as few words as possible.

First, a passing embrace—of the bear's type—of our old enemy Materialism:

> ". . . the conviction at one time prevalent, and even now by no means uncommon, that *a complete mechanical explanation* of every phenomenon is possible and fundamental, seems merely an unphilosophical fallacy. Its origin is to be sought in the historical fact that the section known as mechanics was the earliest of the physical sciences, and that its methods and conclusions are fairly intelligible to the ordinary man, and, in their elements, essential to his daily life. The science of mechanics has been more fully developed from its experimental basis by mathematical deduction than any other branch of Nature knowledge, and mankind has hence come to believe that it is essentially simpler and nearer reality. But in truth it is no more fundamental than electricity, and, as we shall see in the following pages, there is a growing tendency in modern thought to conceive matter itself as an electrical manifestation."

Mr. Whetham, as we shall now see, is quite aware that Science—as Science—possesses her limitations. A fact not infrequently overlooked by her younger devotees. The vast field of human knowledge and experience that lies beyond that relatively limited zone to which the term "Science" is nowadays applied is casually glanced at, as follows:

> "It is possible that Philosophy may take into account knowledge which reaches us by means other than the senses. Intuitions, fundamental assumptions, mental processes generally, doubtless have an external aspect, and may be studied by the science of Psychophysics, but they may have also another aspect in their internal relation to consciousness. Here they can be examined by Metaphysics. But we can only study Nature through our senses—that is, we can only study the model of Nature that our senses enable our minds to construct; we cannot decide whether that model, consistent though it be, represents truly the real structure of Nature; whether, indeed, there be any Nature as ultimate reality behind its phenomena."

No Theosophical writer could draw the line of demarcation with a surer hand. It is not a little cheering to note the admission that there may exist "knowledge which reaches us by means other than the senses." This applies, seriously, even to mathematics. But the existence—and use, not to say usefulness—of *intuition* is strikingly illustrated by the following instance. Naturally, it does not stand alone in the history of Science!

> "Faraday had no skill in mathematical analysis, and his insight into physical principles is one of the best examples of scientific instinct found in history. As was well said by Von Helmholtz in the Faraday lecture for the year 1881, 'Now that the mathematical interpretation of Faraday's conceptions regarding the nature of electric and magnetic forces has been given by Clerk Maxwell, we see how great a degree of exactness and precision was really hidden behind the words, which to Faraday's

> contemporaries appeared either vague or obscure; and it is in the highest degree astonishing to see what a large number of general theorems, the mathematical deduction of which requires the highest powers of mathematical analysis, he formed by a kind of intuition, with the security of instinct, without the help of a single mathematical formula.'"

"A *kind* of intuition": "the security of *instinct*"!! Well, well; we must be thankful for small mercies! And if this marvellous faculty which enabled its possessor to look so deeply below the surface of mere appearances is to be dubbed "instinct" (a term usually applied to the semi-mechanical, automatic animal consciousness), how far down the scale of being are we to search for a fitting term to apply to mathematics, the hand-maid and interpreter of that faculty? "Mass-influence," or "physiological stimulus," perchance.

To return to Radium: of course everyone knows all about it. It is extracted at great cost in time and labour from pitch-blende, and, being scarce in addition, is rather expensive. It is of high molecular weight. Its salts are self-luminous and are the source of a series of remarkable emanations known as the A, B, and Y respectively. These, or one or more of them, produce marked and detrimental physiological effects when a radium salt is brought into near contact with the body: small caterpillars, *e. g.*, may be killed in a few hours by being placed in a box in company with a small amount of a radium salt. *Per contra,* in high solution, radium exercises a beneficial effect upon the system, as in the well-known case of the Bath Waters. This, of course, from the Homeopathic point of view, is precisely what one would expect. Remarkably enough, the activities of this element proceed unhindered by environment. Heated to redness, on the one hand, or reduced to the temperature of liquid hydrogen, on the other, the result is the same. All goes on precisely as though at ordinary temperature.

This is not all, however. The changes proceeding in radium lead to the truly extraordinary result of the formation of another element—helium, somewhat lighter than its parent. It originates (equally extraordinary!) from the disintegration of the radium atom. And I may at once remark that disintegration does not stop here. Apart from this process—now suspected as applying to all matter, a marked and obvious process of disintegration has obtained sway in the world of scientific theory. Transmutation—scoffed at when H. P. B. taught the idea in *The Secret Doctrine*—is now taught by Science. Matter as an "eternal basis" of phenomena has lost pride of place, with a vengeance! The "ultimate unit" of matter —the atom—is *now* stated to be a complex organism. From the occult standpoint we can indorse this: Science has re-considered to some purpose. Still further, the (at present) units of which the

atom is now stated to be composed are *non-material.* They are "electric" in nature. Matter, in short, does not exist—in reality. I think that only a possible non-acquaintance with the term on the part of the scientific man, alone precludes him from labelling the objective universe—MAYA! Label or no label, this is what the teaching of Western Science amounts to, and western men of Science are to be heartily congratulated thereon. The twentieth century vindication of the Secret Doctrine is, I think I am justified in saying, fast approaching.

However, let Mr. Whetham speak for himself:

> "By investigating radio-active changes we can trace the transmutation of the elements; we can watch the evolution of matter; but we have not yet found the philosopher's stone which brings these processes under our control. It would be rash to predict that our impotence will last forever. Ramsay has found that glass exposed to the B-rays of radium suffers a chemical change, and becomes appreciably radio-active. It is possible that, in this way complex radio-active atoms may be built up. It is conceivable, too, that some means may one day be found for inducing radio-active change in elements which are not normally subject to it. Professor Rutherford has playfully suggested to the writer the disquieting idea that, could a proper detonator be discovered, an explosive wave of atomic disintegration might be started through all matter which would transmute the whole mass of the globe, and leave but a wrack of helium behind. Such a speculation is, of course, only a nightmare dream of the scientific imagination, but it serves to show the illimitable avenues of thought opened up by the study of radio-activity."

A quaint little utilitarian question raised by our author might be introduced here. He says:

> "It seems unlikely that radium will ever be cheap enough for us to use its energy to develop mechanical power, but it is just possible that the phosphorescence of sensitive screens in the neighbourhood of a radio-active body may some day be employed as an effective source of light. In this way luminous effects would be obtained directly from a store of energy self-contained and practically inexhaustible, whereas, in all our present arrangements, light is derived from a hot body, and large quantities of energy are necessarily wasted in maintaining the incandescence."

Students of *Isis Unveiled* will recall H. P. B.'s reference to perpetual lamps: herein the scientific view can be endorsed as not only reasonable but highly probable.

Before leaving the consideration of radium, a curious point may be noted. It has been noticed that under certain conditions a portion of the helium formed as a consequence of the atomic disintegration of radium tends to disappear:

> "This has been explained by the idea that the resulting helium being projected in the atomic state with great velocity, penetrated the glass walls of the vessel and thus occupied no volume. The decrease in the volume of a minute quantity of emanation has also been observed by Ramsay and Soddy."

This reminds one of the schoolboy's difficulty: what becomes of the figures when the sums are cleaned off the blackboard?

Seriously, however, is it possible that this phenomenon is in anyway related to that remarkable point in the occult doctrine touching a *current of efflux?* Finally, we must remember that whilst, as a broad rule, radio-activity connotes atomic disintegration and transmutation of matter, transmutation may be proceeding in nature *sans* the full phenomena of radio-activity as a concomitant. The latter forms, in fact, only one aspect of transmutation.

Mr. Whetham discusses the parentage of radium, and subsequently has some most interesting comments to make. As thus:

> "It will now be clear that, on the theory which has been put forward, we are, while investigating a radio-active body, in reality watching the process of the evolution of matter. Radio-active substances, themselves unstable, may have been formed by the disintegration of parent atoms, which are unknown to us, and, indeed, *may now be non-existent on our globe.* Radio-activity denoting an unstable state, it is probable that the total amount of it in the world is constantly diminishing, as the atoms of the active elements pass gradually into inactive forms. Perhaps in former ages nearly all matter was intensely radio-active; and mankind has discovered these phenomena only in the last cosmical moments of a few thousand or million years before they cease for ever to manifest their existence in the striking manner which has made radium so remarkable."

Here we have, I think, from the Theosophical position, rather an inversion of ideas. We speak of evolution and involution; complementary aspects of the same Cosmic Process. Myriads of ages ago, matter as we know it did not exist. Evolution (or the Out-breathing) came into play; and slowly, through the ages, from a non-material *prima materia,* material atoms were gradually formed. Yet matter, as we know it, did not yet exist. Slowly the process of densification went on; elements of greater molecular weight gradually came into being: a phase at length was reached *corresponding to,* but not *identical with,* our matter of to-day. Still the process continued. Elements of greater density and molecular weight than any now remaining to us, were produced. The Age of the Atlanteans, the lowest depth of material development, was now attained. Matter was at its grossest.

The cycle turned. *Evolution* had reached its limit. *Involution* began. Slowly, hardly perceptibly, the process of materializing began to reverse. Countless centuries have passed since then, and we are under the full sway of Involution. And now the tendency is for matter (like scientific theories) to de-materialise. The heavier elements transmute into lighter ones. Our plane of "gross" matter may well be identical with the "dream-state" of the average Atlan-

tean. Radio-activity will develop, not decrease, as the centuries pass. The tendency is towards—not away from—atomic instability.

Thus—to my great grief—I must disagree in these few slight particulars with our author. As also with his word "dream" in the following:

> "The dream of the old philosophers of a common basis for matter is realised by experimental investigations."

*Did* I hear the shade of Roger Bacon murmur in disgust, "Protyle a *dream?*"!!

Science, having disintegrated the atom, as we see, has to seek further and smaller units, and, to be candid, she has not shirked the position. We shall see in a minute. Meantime, this:

> "According to this view, then, an electron or unit charge of electricity is a centre of intrinsic strain, probably of a gyrostatic type, in an æther, which is also the medium in which are propagated the waves of light and wireless telegraphy. Moreover, the electron is identical with the sub-atom which is common to all the different chemical elements, and forms the universal basis of matter. Matter, at any rate in its relation to other matter at a distance, is an electrical manifestation: and electricity is a state of intrinsic strain in a universal medium. That medium is prior to matter, and therefore not necessarily expressible in terms of matter; it is sub-natural if not super-natural."

This, is not from *The Secret Doctrine,* but from Mr. Whetham. It is well to avoid confusion. Here again is the same thing in slightly different form (still from Mr. Whetham):

> "The isolated atoms of negative electricity—the electrons, as they have been named by Stoney—have been identified by the work of Thomson, Lorentz and Larmox, with the physical basis of matter, with the corpuscles or sub-atoms, by means of which, combined in varying numbers and in different arrangements, are composed the chemical atoms, for long taken as ultimate indivisible units."

I said just now that Science had not shirked the position. Consider *this* view of the atom:

> "We look even within the atom, and examine its internal structure; we trace the corpuscles or electrons flying round in their orbits, as we watch the planets swinging round the sun."

The next step, logically, to this, is for Science to wholeheartedly adopt the Doctrine of Correspondences, apply and teach it. Is it such a wild suggestion (I will risk it) to advise the study of the solar cosmos as a working model, somewhat enlarged, of the typical atom?

I will risk one or two more suggestions. I will put them into the form of generalizations. Here they are:

1. In every living organism, a transmutation of Matter and of Energy is continually proceeding as a concomitant of each change of consciousness. In man, this process is especially complicated and accelerated by the action of the faculty of ratiocination.

2. Transmutation of Matter forms one end of the stick. Transmutation of Energy, the other. In reality, the transmutation of consciousness is the whole stick, and the transmutations of Energy and Matter but its concomitants in the world of Maya. The object of the Universe is to transmute the whole of its contained consciousness from one plane or state to the next.

Come we now to the ether, the mother of the electrons or corpuscles, the units which in ordered reciprocity constitute—while they hang together (no longer)—the appearance we agree to call Matter.

> "Nowadays, the tendency is to give up the old elastic solid view of the æther, and to secure the necessary rigidity in another way. . . . On these principles, Lord Kelvin and others have described a gyrostatic æther, in which rigidity is secured by the motion of some still more primal material. Perhaps the æther is composed of a number of interlacing vortex filaments; its structure may be fibrous, like that of a bundle of hay."

If the ether's a bundle of hay, perchance, "Mankind are the asses that pull." Still, our resources are not exhausted. Here is another picture:

> "The æther is stagnant, and the sturdy ghosts which constitute matter float to and fro through it as waves pass over the surface of the sea. Such a persistence in time with mobility in space would be impossible for a strain-form in any elastic solid æther, but can be secured by a rotational æther of the type described by Lord Kelvin."

Here is another kind of ether. There are still others, but I think the samples put forward ought to satisfy most people.

> "Matter is a persistent strain-form flitting through a universal sea of æther: we have explained matter in terms of æther. Æther in its turn is described as a fairly close-packed conglomerate of minute grains in continual oscillation; we have explained the properties of the æther. So be it. But what of the grains of which the æther is composed? Are they "strong in solid singleness," like the one-time atoms of Lucretius? Or have they parts, within which opens a new field of complexity? Of what substance are they made? Has a new æther more subtile than the first to be invoked to explain their properties, and a third æther to explain the second? The mind refuses to rest content at any step in the process. An ultimate explanation of the simplest fact remains, apparently forever, unattainable."

True enough—an *ultimate* explanation. But I think that that is a little begging the question. After ethers to the Xth power have been discussed, is it not possible that the final one may prove as an open doorway leading into the realm of Gods and Elementals? You may trace the movements of a clock through a whole train of wheels,

this wheel, then that, then a third, and so on: like one ether to explain another. Finally, in the clock there is an abrupt transition from wheel to mainspring—quite another order of things altogether. Similarly, is it not time, having reached the far edge of the domain of "Ether," to ask *what* ether may be the outer expression of? After clockwork—the mainspring. After mechanism—steam (not *more* mechanism). After human anatomy and physiology—the human Mind and Will. What is to be the fundamental change after ether?

Here are the final (and, may I say, very fine) quotations from our author. Once more he demonstrates with a striking mastery of English, the potency—from a purely scientific standpoint—of the Eastern doctrine of Maya. Once again I feel it incumbent upon me to remind the reader that he is *not* perusing an extract from the Secret Doctrine!

> "Mass and energy may seem to be conserved in the conditions known to us, and we are justified in extending the principle of their conservation to all cases where those conditions apply. It does not follow, however, that conditions unknown to us may not exist, in which mass and energy might disappear or come into existence. The persistence of matter, for instance, might conceivably be an apparent persistence. A wave, travelling over the surface of the sea, seems to persist. It keeps its form unchanged, and the quantity of water in it remains unaltered. We might talk about the conservation of waves, and, perhaps, in so doing, be as near the truth as when we talk of the persistence of the ultimate particles of matter. But the persistence of the wave is an apparent phenomenon. The form of the wave indeed truly persists, but the matter in it is always changing—changing in such a way that successive portions of matter, take one after the other, an identical form. Indications are not wanting that only in some such sense as this is mass persistent. The conservation of mass and energy under all known conditions is a valid metaphysical argument in favour of the view that our ideas of them correspond with ultimate realities, but it is no more than an argument; it deserves due weight, but it is not conclusive evidence.
>
> "Even if we assume that some reality underlies phenomena, it is clear that the reality must be very different from the mental picture which common sense frames, when unaided by the inductions of science."

And this one: it requires and deserves careful reading:

> "New phenomena, or rather phenomena *for the first time appreciated*, are continually coming to light, and evidence is accumulating from which the profitable construction of theories for a time in abeyance—may again be pursued. Nothing must be ruled out of court because contrary to received views; when a *primâ facie* case has been made out, everything must be examined by experiment, induction, deduction, and again experiment. This is the only sure road to the understanding of Nature; and in times to come, it may lead us into regions now unknown, or considered to be closed to the investigations of science. The evolution and disintegration of matter, the problems of hypnotism and of direct thought transference, are questions which seem to be coming

> rapidly within the range of scientific inquiry. It is possible that an advance has already been made towards clearing away part of the mystery, so attractive to some, so repellent to others, that surround these phenomena. At any rate, in several of the great schools of psycho-medicine, notably in France and America, materials are being accumulated, their trustworthiness examined, and the results systematically collated. It may be that these investigations so beset with evident difficulties, are indeed indefinitely complicated in their issues by questions of racial predisposition, of individual temperament and mental condition, both of observed and observers. Whether any or all of these problems will prove amenable to the methods of dispassionate observation and experiment is a matter which the years to come alone can show."

Thus we have followed our eloquent author at some length, and have been, I think, fully recompensed for so doing. We have learnt the essential facts of recent physical discovery, and have witnessed the transmutation of physical science itself as a consequence. We have, in the course of recent years seen the walls of the scientific Jericho fall before the blast of the occult trumpets. From one revolutionary discovery to another, there has been no check, no setback. We may perhaps begin to appreciate, though maybe only faintly, H. P. B.'s feelings when, so many years ago, certain of her kind friends and advisers earnestly suggested that she should bring her teachings *more into harmony with Modern Science!!!* Truly enough, there was little in common between them and the "Modern Science" of that enlightened — and egotistical — age. No wonder the faint-hearted (and sceptical at heart) felt nervous! Naturally, our Teacher refused: and Wisdom is ever justified of her children. And now, from that time to this, we have witnessed Science steadily bringing her teachings more into harmony with those of the Secret Doctrine.

The subject is far, far, from exhausted. But the patience of my audience in all probability is quite gone, by this time. Hence I must resist the temptation to touch upon Biology and other divisions of science, much as I should have liked to have sketched the parallel evolution of thought and theory there proceeding. In conclusion, allow me to state my firm conviction that Science—at last—is on right lines; that her change of attitude towards the cosmos and its problems has been so profound that permanency thereof seems assured, and that as the years glide swifty by the student of the Secret Doctrine will be aware of an ever closer and closer approximation on the part of Western Science towards the teachings of the Occult Doctrine—which in their essence are neither of the East nor West, but, like the facts of Nature and of human life that they co-ordinate in all their vast and transcendental scope, are Universal.

C. H. Collings.

# THE BUDDHA'S FORMER BIRTHS.

AMONG the great religions of the world, none has been so greatly misunderstood in our day as the teaching of Gotama Buddha, the sage who was born in Northern India five and twenty centuries ago.

In the face of the clearest evidence in his sermons, Buddha has been called a materialist and nihilist, and his magnificent wisdom has been distorted into a teaching of inevitable death.

But a reaction has begun, and splendid work in restoring a true understanding of this great spiritual system has been accomplished, notably by the author of *The Creed of Buddha.*

To aid in the restoration of the Buddha's teaching, we hope, from time to time, to publish translations from the books which contain it. The first of these, concerning that life in which he first formed the high hope of attaining to Buddhahood, is here begun. It is taken from the Introduction to the Jataka, a work certainly not less than twenty-two centuries old.

THUS THE MASTER SPOKE:

Four countless ages and a myriad years ago, there was a city by name Amara, "the Immortal," fair to behold, delighting the heart, ringing with the tenfold din of city life, with rich store of food and drink.

There were heard elephants and horses, the rattle of drums, conch-trumpets, chariots, and the voices of victuallers, crying: "Come! eat and drink!"

The town possessed wealth of every kind, all sorts of work were carried on there, the sevenfold treasures of jewels were there; the streets were full of varied folk; it was an abode of those who wrought righteousness, like a blest city of heavenly powers.

In that city Amara, dwelt a Brahman, by name Sumedha, "the Wise"; he possessed many millions, stored wealth and granaries.

He was a student, had mastered the holy verses, learning the Three Vedas well, and was perfect in divination, history and the duties of his birth.

That Brahman Sumedha was I.

Once on a time, entering an inner chamber, I sat and meditated thus:

"A sorrow truly is ceaseless rebirth; painful is the parting from

the body. I, who am bound to birth and wasting age and sickness, am determined to cross to the ageless immortal shore of freedom from this life.

"Putting aside this vesture of decay with all its seeds of death, I shall go forward without regret, without desire.

"There is the Path, for the Path must be; on that Path I shall go forward to freedom from this life.

"If there be sorrow, then there must be joy. If there be this life, there must be freedom from this life.

"If there be heat, there is also grateful cold. So if there be the threefold fire, we should seek Nirvana, the quenching of that fire.

"If there be sin, there must be holiness. If there be birth into this world, then we may seek for freedom from that birth.

"If a man should fall in the mire and should behold a lake full of pure water, and yet should not go to the lake to wash, are we to blame the lake?

"So, since there is the lake Immortal, cleansing from sorrow and sin, if one go not to that lake to wash, the fault belongs not to the lake Immortal.

"If one hemmed in on all sides by his foes, seeing a path of escape, yet takes it not, the fault lies not in the path.

"So, since there is the Path, for him hemmed in by sorrows, if one tread not that Way, the fault is not in the Way.

"If a man be full of sickness, and there be one at hand who heals, if he seek not the physician for his sickness, this is not the healer's fault.

"Thus, indeed, if one be sore and grievously oppressed with the sickness of sorrow, and yet seek not the Guide, the fault is not the Teacher's.

"Like as a man, who had been tied by the throat to a dead corpse, casting it off, would go rejoicing, free, lord of himself;

"So, putting off this muddy vesture of decay, would I go forward, without regret, without desire.

"As men or women, casting rubbish on the heap, go forth without regret, without desire;

"So, indeed, laying aside this muddy vesture of decay, shall I go forward, without regret, without desire.

"As master-mariners leave a rotten bark, shattered and leaking, and go without regret, without desire;

"So shall I put aside this wasting vesture of decay, as sailors leave the riven ship, and go on, forward.

"As a man carrying merchandise, who found himself among thieves, fearing to lose his treasure, would escape;

"So shall I quit this vesture, chiefest of thieves, and flee from it, fearing to lose salvation."

Thus meditating, and thereupon bestowing on those who had wealth and those who had none my unnumbered millions, I set forth to the snow-covered Himalayas.

Hard by the snow-peaks is a hill, the Mount of Holiness; there I built me a refuge, a hermitage of boughs and leaves.

I measured out a walk for myself there, free from five hindrances, and with eight good gifts; and there I sought illumination's power.

There I laid aside the vesture with nine faults, and donned the raiment of bark, with twelve good qualities.

Again I left my hermitage of boughs, for it possessed eight faults, and betook me to the shelter of a tree, for such a shelter has ten virtues.

Nor did I longer live on grain that had been sown and reaped, eating only wild fruit, that has unnumbered virtues.

Then wholly concentrated, whether I sat, or stood, or walked, after a space of seven days I gained the power of illumination.

When I had thus gained divine power, and made myself master of the Law, the Master Dipankara came, "the Light-bringer," leader of the world.

When he was conceived, when he was born, when he became a Buddha, when he taught the Law, so deep was I in meditation, that I beheld not the four mighty signs.

To the regions of the border country they invited him, who had come as his Predecessors came; and all with hearts full of gladness prepared the way for his coming.

At that very time, I had come forth from my hermitage, and in rustling robe of bark was passing through the air.

Seeing there the people full of joy and delight and well-pleased, descending from the air I asked the men who were there:

"This great multitude of the people is full of joy and delight and well-pleased; for whom, then, is the path being prepared, whose is this way? for whose coming?"

To my question they made answer: "A Buddha unexcelled in the world, Dipankara by name, a Master is born to lead the world; for him they are preparing the way, and this is the path for his coming.

"Buddha!" When I heard it, joy was born in me. Saying, "Buddha, Buddha," I uttered my heart's delight.

Thus standing I meditated, joyful, my heart full of delight: "Here shall I sow the seeds. May this moment not pass away!

"If ye are preparing the path for the Buddha, make a place for me also, for I too would prepare his path, and open the way for his coming."

Then they gave me a place also, a part of the path to clear; and I prepared the path, thinking, "Buddha, Buddha!"

While my part was not yet cleared, Dipankara, mighty Saint, the Master, with two score myriad saints free from all sin and stain, who had attained six-fold illumination, came by that way.

Then rose to greet him, with the multitudinous sound of drums, beings human and divine; rejoicing, they welcomed him.

Beings divine and human there beheld each other; both, with palms reverently joined, went toward him who had come as his Predecessors came.

Beings divine, making divine harmony, human beings with human melody, went forward rejoicing toward him who had come as his Predecessors came.

Beings divine, gathered there in the ether of the sky, scattered about him blossoms of paradise and heavenly lotuses and red coral flowers.

Men, standing on the earth, strewed before him flowers of the forest, fragrant, beautiful.

Then letting my hair flow loose, and spreading on the still uncleansed path my cloak of bark and my robe of skins, I cast myself prone on the ground before him, saying:

"Let the Buddha with his disciples go forward, stepping on me; if I can keep him from the mire, it will be to me a blessing."

As I lay prone there on the earth, this was my meditation: "If I wish it, I can today make an end of all my sorrows.

"Yet what shall it profit me, if all unknown I master the wise Law? Let me rather gain all wisdom, and become a Buddha to save beings human and divine.

"What shall it profit me, alone, resolute to ford the river of death and birth? Rather attaining all wisdom let me lead others across, beings human and divine.

"By this determination, I, a man, firm in heart, shall attain all wisdom, and shall carry over with me many beings.

"Cutting through the river of death and birth, scattering the threefold powers of this life, entering the ship of the Law, I shall carry over with me beings human and divine."

Dipankara, knower of all worlds, receiver of offerings, standing near my head prone on the earth, spoke this word:

"Behold this man full of devotion, his hair flowing loose, as he makes this hard sacrifice; measureless ages hence, he shall be the Buddha of the world.

"He, coming as his Predecessors came before him, shall set forth from the pleasant city of Kapila, when he has fought the great fight, and accomplished the supremely difficult work.

"He, coming as his Predecessors came, shall sit at the root of

the Ajapala tree, receiving there an offering of rice, and going thence to the stream Neranjara.

"After he has received the offering of rice on the bank of the Neranjara, he the Conqueror shall go by the well-prepared path to the root of the Bodhi tree.

"There, bowing lowly down before the throne of wisdom, he, excellent and glorious, shall attain illumination at the root of the sacred fig tree.

"The name of the mother who shall bear him shall be Maya; his father, Suddhodana by name, he himself shall be Gotama.

"The chiefest of his disciples shall be Kolita and Upatissa, cleansed from sin, with lust gone from them, with hearts at peace, full of concentration.

"Ananda shall wait on him, the Victor, amongst the women who are his disciples, Khema and Upalavanna shall be chief;

"They shall be cleansed from sin, their passions gone, of quiet heart, well concentrated. The sacred fig tree shall be the tree of wisdom for that worshipful one."

Hearing this word of that incomparable mighty Master, beings, human and divine, cried out in delight: "In this man are the seeds of Buddhahood."

Beings human and divine in ten thousand worlds applauded, clamorous, full of joyful laughter, making obeisance with joined palms.

"If we fail to master the teaching of this present Lord of the world, we may yet, in times to come, stand before the face of that other teacher.

"As men who, seeking to cross a river, fail to pass the higher ford, yet pass the great river, going through a lower ford;

"So verily we all, if we fall short of this present Master, may yet, in times to come, stand before the face of that other."

Dipankara, knower of all worlds, receiver of offerings, after he had thus praised what I had done, raised his right foot to depart.

All the Master's children, his disciples, paid me reverence; men, serpents, seraphs bowed down to me and departed.

When that Master of the world with his congregation had passed from my sight, I, joyful, with joyful heart, rose from the earth.

Happy was I with happiness, glad, and of cheerful heart. Altogether filled with joy, I sat down there to meditate.

Sitting there in meditation, these thoughts arose within my heart: "I have already gained power in contemplation; I have reached the further shore of illumination.

"In a thousand worlds, there is none such as I; unequalled in the power of the Law, I have gained this perfect joy."

When they beheld me thus seated meditating, the dwellers in ten

thousand worlds sent up a great shout: "Surely thou shalt be a Buddha.

"The signs that were seen in days gone by, when those who should be Buddhas sat in meditation, these same signs are present today.

"Bitter cold passes away, sharp heat ceases. These signs are seen today. Surely thou shalt be a Buddha.

"The elements of ten thousand worlds are filled with quietness and peace. These signs are seen today. Surely thou shalt be a Buddha.

"The storm winds cease, the torrents are stilled. These signs are seen today. Surely thou shalt be a Buddha.

"The blossoms of the land and the waters all burst into bloom. They all blossom today. Surely thou shalt be a Buddha.

"All vines and trees are laden with fruit. They so bear fruit today. Surely thou shalt be a Buddha.

"The jewels of earth and sky sparkle in their brightness. These jewels gleam today. Surely thou shalt be a Buddha.

"The melody of mortals, the harmony of beings divine resound. Both sound forth clear today. Surely thou shalt be a Buddha.

"Many-hued flowers are strewn across the sky. These signs are present today. Surely thou shalt be a Buddha.

"The mighty ocean makes obeisance, ten thousand worlds bow down. So they pay reverence today. Surely thou shalt be a Buddha.

"Ten thousand fires die out in hell. So do the fires sink today. Surely thou shalt be a Buddha.

"The sun shines spotless; all the stars come forth. So do they shine today. Surely thou shalt be a Buddha.

"Even though there be no rain, the earth is clothed with greenness. So is the earth clothed with greenness today. Surely thou shalt be a Buddha.

"The hosts of the stars shine forth throughout the mansions of the night. The moon stands in the Balance. Surely thou shalt be a Buddha.

"The creatures that dwell in dens and lairs depart. So have they left their lairs today. Surely thou shalt be a Buddha.

"There is no grief among beings, all are filled with contentment. So are they content today. Surely thou shalt be a Buddha.

"All sicknesses are healed, and hunger is satisfied. Thus does it pass today. Surely thou shalt be a Buddha.

"Lust loses its power, sin and delusion cease. Thus have they ceased today. Surely thou shalt be a Buddha.

"Fear cannot linger then. And today, fear is gone. By this sign we know. Surely thou shalt be a Buddha.

"Dust flies not abroad at such a time. So is it today. By this sign we know. Surely thou shalt be a Buddha.

"Unpleasant odors flee away; divine fragrance comes. Such fragrance breathes today. Surely thou shalt be a Buddha.

"All divine powers become manifest, save only those of the formless world. They all are manifest today. Surely thou shalt be a Buddha.

"Whatever hells there be, become manifest. They are all manifest today. Surely thou shalt be a Buddha.

"Solid walls and doors and rocks are no longer a barrier. They have today become as transparent ether. Surely thou shalt be a Buddha.

"Being born and dying cease at such a time. Thus it is today. Surely thou shalt be a Buddha.

"Do thou therefore quit thee valorously; linger not, but go forward. This we know well: Surely thou shalt be a Buddha."

When I had heard the words of the Buddha of that time, and of the dwellers in ten thousand worlds, rejoicing and glad of heart, I meditated thus:

"The words of a Buddha are not doubtful; the words of a Master are not vain. In a Buddha there is no falseness. Surely I shall be a Buddha.

"As surely as a clod thrown in the air falls back upon the earth, so is the word of the most holy Buddhas sure and everlasting.

"As surely as death is the constant portion of mortals, so is the word of the holy Buddhas sure and everlasting.

"As when the night has waned, the rising of the sun is sure, so is the word of the holy Buddhas sure and everlasting.

"As certain as the roaring of a lion that has come forth from his lair, so is the word of the holy Buddhas sure and everlasting.

"As it is certain that she who is with child must bring forth, so is the word of the holy Buddhas sure and everlasting.

"Let me therefore search and seek out the law of the making of the Buddha, upward, downward, toward the ten points of space, so far as the elements of law extend."

CHARLES JOHNSTON.

*(To be continued.)*

# RELIGION AND EDUCATION.*

A CENTURY ago the basis of a liberal education was considered to lie in the humanities and theology. These courses were the backbone of the college curriculum, the college president and the great majority of college instructors were in holy orders, and attendance at religious services was compulsory. To-day the humanities are deserted for the laboratory, and the place of religious training in our educational system has been so minimised as to be almost negligible. The pendulum has swung full length.

There are many signs that the present order, too, is changing, and that we are feeling our way to an ideal of education that shall neglect and belittle no side nor power of man's nature, that shall ask of the Spirit no less than of the Earth its secrets, and that shall train the heart and will as we now train the mind. We are men, and we wish to live fully and completely the whole life of man, completely open to the great Whole about us, sharing in its infinite richness, excluding nothing, belittling nothing, fearing nothing. Towards such an ideal the undercurrents of educational thought are setting.

But the undercurrents always change the first, and upon the surface of our academic life there is little recognition that man is more than mind. We are told that "Education must be based upon free-thinking," and it is assumed that "Free-thought and religion are at odds," that free-thought has judged religion and found it wanting. This is an assumption that it is well worth our while to examine. What is "free-thinking"?

If we turn to the dictionary we shall find that the term "free-thinker" originated about 1700, and was used to describe those who refused to accept authority and tradition as ultimate, insisting that the test of truth must be to each the verdict of his own mind based upon experience, that the mind must be free to think for itself; and from this, by just such an assumption as we are examining, the term came to have the secondary meaning of a skeptic, and, later, of an atheist, though it was first given to the Deists of England. Now it may well be held that education must be based upon freedom of the mind, as every permanent acquisition must also be based on freedom. But to assume that it is based upon atheism is clearly to beg the question, and to give to the term free-thinking a meaning it should never have borne. As a matter of fact the term in this country was most used in connection with the long struggle of the followers of Darwin in the doctrine of evolution, against the views of the origin of life then currently accepted both within and without the church. And here it was rightly used, for this contest was precisely for freedom of thought, for the right of these

*An address by Prof. H. B. Mitchell at the chapel of Columbia University.

men to hold and proclaim opinions to which long research and study had led them. It was true that they were opposed to ecclesiastical authority, true that they were in opposition to the theology of the time. But between the doctrine of evolution and religion there was, and is, no conflict. Rather does evolution serve, as does all of science, to illumine and interpret religion.

There is another reason why it is fitting to call these men free-thinkers. They opened to our thought a wider, freer view of life. They found freedom not by exclusion but by inclusion, not by refusing to test and examine this or that realm of life, but by holding that nothing was too small or mean to have significance and to be worthy of our study. They sought to see life whole. Such catholicity as this has nothing in common with the prejudgment of religion as superstition or as negligible.

The truth is that though free-thought may again and again be the foe of theology it is the very root and basis of religion. Religion is an experimental science, and the teachings of Jesus are to be taken and tested as are the teachings of a chemist or a physicist. There are few things that would, *a priori,* seem more improbable than that revolving a coil of copper wire between two iron bars should be the source of light and heat and motive power a hundred miles away, or that by its means we could communicate without visible connection across the ocean. And if it were not for free-thinking we should dismiss such a statement as absurd, in advance of all testing. Instead we try it and see, following in our laboratories step by step the directions given us. In precisely the same way we are to test the teaching and guidance of Christianity. It is not freedom of thought which stands as a bar to the study of religion in our colleges and universities, but the lack of it. It is because our thought is not free, because it is bound by that mechanical perspective which sees near-by things as large, and lets a pencil's point before the eye shut out the distant sun. "There is no religion higher than the truth," and no greater aid to religion than that catholic search for truth which would see things as they are and whole, and test all by experience. It is only the narrow absorption of the specialist, the sophomoric conceit that belittles all beyond its ken, that is a barrier to religion as it is to truth.

We may then come back to our original thesis that education should deal with the whole of life, with no fear that the inclusion of religion can vitiate the rest. But were we forced to choose, then all the rest should go and religion remain. Such a statement is little in accord with popular views, yet we are driven to it by the very processes of free-thinking.

As we look out upon the world about us, or as we turn our thoughts inward to the inner processes that make our sentient life, we see an outer world of mechanism and of law, of facts and tangible forces, in which we are enmeshed and in which we act as they act upon us. But within

this world of outer facts we see or feel an inner world of values, of appreciations and of feeling. And we perceive that the outer world and its happenings only interest and concern us as they affect this inner world—that if for any reason a fact were unrelated to our inner world of feeling, then for us that fact would be of no concern. With the world of facts and forces our minds are trained to deal. We learn to select and arrange them, to reproduce these and avoid those, according to our wish and will. But the power of appreciation, the sense of values, the ends to which our will should be directed, these receive little training, and are grouped together as the function of the heart rather than the mind. One and all they are the subject matter of religion, and together constitute the soul of man with which religion deals. Without them the world would be mere mechanism, dead and lifeless, however full of fact and force.

Let us see just what that means to us. Suppose I should be able to master my science as no one had done before me. Suppose I should become the greatest of mathematicians, able to solve problems that had heretofore lacked solution, to enunciate theories of form and number and logical processes new to the world. Suppose each of you were in like fashion to achieve pre-eminence in your chosen fields, and master facts and forces. And then suppose all power of appreciation, all sense of values, all the inner subtile powers of the heart, the ability to love, to desire, or to direct the will, were taken from you. What then would be your life? And mine? "For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" We do not need to look for a future existence to verify the truth of such teaching. It lies upon the surface of life as it is rooted in its depths. Is it not well, then, to take heed of it? To give thought and attention to the training of heart and will and soul, to the cultivation of a truer sense of values, a wider appreciation and a richer power of love, and to the strengthening of those inner faculties whose servant the mind should be and without which life is dead and useless?

For too long we have regarded religion, its counsels and its promises, as relating to a future life. It is largely because of this that we have so minimised it. We have felt, not wrongly, that our primary concern and duty was with our present life—the doing each day the work and duty of that day as best we could. But we shall find little warrant for the medieval attitude of theology in the teachings of the Christ. His message was an immediate one, so immediate that there are no possible conditions of human life in which it can not be accepted and followed. "Turn your hearts and minds, for the kingdom of the heavens is within your reach." Within your reach and mine, here and now, from where we stand.

The great symbol of death is an ever present reminder that the

outer life is transient, that enduring reality lies within and not without. This has been the insistent note in all religious teaching. It is not the fact, but what the fact brings to the soul that is of moment, and over this we have power of choice. The fact passes, but what is builded into the soul remains a living part of a living organism. And the permanency of the soul is the permanency of its elements. Dust returns to dust and spirit to spirit. We cannot wonder, therefore, that the teaching of religion has been concerned with death and the beyond. But what will then be our only heritage can be claimed by us here and now. Here and now we can enter into that inner world of permanent values, open our hearts and minds to that great moving tide and breath of Spirit that sweeps through sentient life; so tune our wills to it, so live with its life and act with its force, that it becomes our life, and we take our place as part of the great moral order, which in ceaseless action is immortal and eternal.

To many this will either seem meaningless or but a reiteration of the ethical counsels we all wish to practise. There is certainly nothing new in what I would say. But it is not mere ethics. It is the reason and basis of Christian ethics—the following of the Christ, as we would perform some grave and serious experiment, looking in the life to which it leads us for the verification of the teaching. It is, in truth, of the utmost seriousness. For there is this difference between religion and all other sciences—that in the religious life we are ourselves the subject of experiment. We take our lives and natures into our own hands to mould and transform according to the guidance given us, and what we do we become. Once we have gained a light it never after leaves us. We can never again be ignorant of the law; never, having entered a wider, deeper consciousness, turn back and wholly forget.

It is into this wider consciousness and immortal life that the teachings of Jesus would lead us. It is a training of the heart and will, rather than of the mind. Not so much concerned with what we do, as with the way in which we do it; nor with the facts of our lives so much as with what we garner from those facts. What we garner will depend upon what we desire, so that this training is of our desire and our love.

If this be granted, there is a new question: how are we to open our hearts, how learn to love? It is not an easy question to answer in words, for we cannot tell in words how we perform the simplest act. How do we move our hands? By act of will, and so it is with the movements of the heart. How we will we do not know. When our hand has been cramped and dead, "asleep," as we call it, utterly unresponsive to the first efforts of our will, we can still, by directing our thought and will towards it, force back the blood and revivify the nerves and muscles. For awhile it seems sheer blind effort meeting no response. But in time its effect is felt and slowly and painfully the hand moves. It is

the same with any exercise of body or mind or heart. "The kingdom of heaven suffers violence, and the violent take it by storm." It is a matter of the strength of our wills and the persistence of our efforts. But if we endure, one by one the promises of religion are verified.

This is a matter wholly within the possible experience of each of us. No age has lacked witnesses to its truth. There is no other fact in the whole of human history upon which there is such complete unanimity of testimony from such a vast variety of independent observers. Throughout these nineteen hundred years that separate us from the death of Christ his living spirit has dwelt with those "who loved him and kept his commandments," not as some vague overshadowing influence, but as living friend and master, known as your heart knows its friends. The communion of saints has been to such not a promise for their life after death, but a realised companionship in their daily walk. The life of religion is lived not alone, but surrounded with a host of witnesses and helpers, for as we enter into immortality we enter into the company of the immortals. Christianity worships and would serve not a dead Christ but a living Christ.

Do we realise what this means to each of us? If we do we shall see that we have need indeed of an education and a training that omits no side or factor of our lives. We would live our lives not only in the world but also in the kingdom of the heavens, not for ourselves alone but as servants of the king, as servants of the risen Christ. It behooves us to train ourselves that this service may be effective.

HENRY BEDINGER MITCHELL.

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*"He to whom the Eternal Word speaketh, is delivered from many an opinion"—Thomas à Kempis,* Of the Imitation of Christ (Bk. I, Chap. III, V. 2).

# APOLLONIUS OF TYANA.

## PART II.

AFTER having remained four months with the Brahmans, Apollonius seems to have returned home part of the way by sea. Philostratus is full of wonderful tales about fishes, pearl oysters, etc., but leaves us one item of interest. Before sailing our philosopher wrote the following mysterious letter to his hosts:—"I came to you by land and ye have given me the sea; nay, rather, by sharing with me your wisdom, ye have given me power to travel through heaven. These things will I bring back to the mind of the Greeks, and I will hold converse with you as though ye were present, if it be that I have not drunk of the cup of Tantalus in vain." Concerning this letter Mr. Mead writes as follows:—"It is evident from these cryptic sentences that the 'sea' and 'the cup of Tantalus' are identical with the 'wisdom' which had been imparted to Apollonius—the wisdom which he was to bring back once more to the memory of the Greeks. He thus clearly states that he returned from India with a distinct mission and with the means to accomplish it, for not only had he drunk of the ocean of wisdom in that he has learned the Brahma-vidyā from their lips, but he has also learned how to converse with them though his body be in Greece and their bodies in India."

After having returned to Greece, Apollonius visited Antioch, Cyprus and Paphos, where he instructed the priests of Venus with regard to their sacred rites, finally coming to Ephesus. He spent some time here lecturing to the people and exhorting them to abandon their frivolous and immoral mode of life. Meanwhile his fame had travelled far and wide; embassies came from various cities of Ionia inviting him to visit them. Smyrna, too, sent ambassadors, and when asked why they had invited him, they replied:—"To see you, Apollonius, and be seen by you." "Then," said Apollonius, "I shall come; our curiosity is mutual." Before he departed, however, he warned the inhabitants of an impending plague, but, as they paid no attention to his advice, he left for Smyrna, not considering himself bound to help them any longer. While he was at Smyrna, the Ephesians sent to him and begged him to come to their assistance as the plague, which he had predicted, was raging in that city. After having stayed the ravages of the disease, he departed, visiting many places in Ionia, living in the temples and purifying the ceremonial rites.

At this point in his biography, Philostratus says that Apollonius

visited Ilium and spent a night alone in the tomb of Achilles. He also reports a conversation between the sage and the shade of the departed hero, which, however, has little or no semblance of likelihood. Be this as it may, it is certain that Apollonius restored the rites of Achilles and erected a chapel in which he set up the neglected statue of Palamedes. The Trojan heroes, then, still seemed to have some connection with Greece, which Apollonius, initiated into the occult science of another world, understood.

Having performed these pious rites our philosopher sailed to Athens, stopping en route at Lesbos. He reached the great city of Greece during the Eleusinian Mysteries and was immediately recognized and received by the crowds who flocked to meet him, neglecting their religious duties. But Apollonius rebuked them and presented himself for initiation. The hierophant in charge, however, when he heard of it, refused to admit him, on the ground that he was a sorcerer, saying that no one could be initiated who was tainted by intercourse with evil deities. The sage replied with veiled irony: "You have omitted the most serious charge that might have been urged against me: to wit, that though I really know more about the mystic rites than its hierophant, I have come here pretending to desire initiation from men knowing less than myself." Realizing his error the hierophant begged our philosopher to accept the initiation, but Apollonius refused, saying. "I will be initiated later on; *he* will initiate me." This remark is thought to refer to the succeeding priest who presided when Apollonius was initiated four years later.

Apollonius spent two years at Athens living in the temples, purifying the rites and lecturing to the people. Afterwards he travelled all over Greece, visiting all the places of religious note, even the most distant; "he visited the pagan festivals, amended the rites of sacrifice and penance, during a period in which Paul is said to have instituted Christian churches in the same places." (Treadwell.)

In the course of time the sage arrived at Olympia to see the famous games, and expressed himself as wonderfully pleased at the good order and religious zeal of the Eleans at their festival. A deputation of Spartans met him here requesting him to pay them a visit after the games were over. He looked at them sharply, but observed no trace of that hardihood for which the Spartans of old were famous. Accordingly he wrote at once to the Ephors declaring against their modern methods and advising them to establish the old order of things. In answer the Ephors said that they would obey all his instructions if he should remain of the same mind after visiting them. He then wrote them the following brief epistle:

"Apollonius to the Ephors, greeting!

"It is possible for men not to make mistakes, but it requires noble men to acknowledge they have made them."

Subsequently he visited the Spartans and made a thorough investigation of their mode of life, and was successful in urging them to return to their ancient customs.

Apollonius next resolved to go to Rome, although Nero who reigned was not fond of philosophers and often treated them with severity. After paying a brief visit to Crete he set sail and landed at Puteoli, the port of Cumæ. When only fourteen miles from Rome, the sage met a certain Philolaus who tried to persuade him not to enter the city, recounting the many dangers attending philosophers there. When the disciples heard these things their hearts failed them, and out of thirty-four only eight remained. Among those who did were Menippus, Dioscorides the Egyptian, Damis and five others, whom Apollonius addressed as follows: "I do not blame those who have left me, but I praise those who have remained; those who have fled through fear of Nero I do not call cowards, but those who have conquered their fears are philosophers. We go to the city which commands the habitable earth, but tyranny is enthroned within it. Let no one deem us foolish in visiting this city which so many philosophers have avoided; for I hold that no danger, however great, can dismay Wisdom, and in what way could we exercise our powers, if there were no dangers?"

Accordingly they continued their journey and late in the day entered the city without molestation. While refreshing themselves at a nearby inn, a drunken singer came along singing verses of Nero's composition. He was a spy and had the power to arraign all who did not listen with sufficient attention. He accused Apollonius of violating the majesty of Nero, and the next day our philosopher was summoned before Telesinus, one of the consuls. In the course of their conversation, the consul was amazed at the religious zeal and boldness of Apollonius in answering his questions. "When you enter the temples, for what do you pray?" asked Telesinus. "I pray," said Apollonius, "that righteousness may rule, the laws remain unbroken, the wise be poor and others rich, but honestly." When the interview was finished, the consul gave Apollonius written permission to visit and live in the temples at Rome, as no one was allowed to do so without the sanction of the Pontifex Maximus, which office Telesinus held. After this our philosopher lived in the temples, reformed the rites and travelled from one to the other.

Meanwhile Demetrius, a Greek cynic philosopher of celebrity, came to Rome. He was a warm friend of Apollonius, having met him at Corinth, and was secretly his disciple; but he showed so much admiration for his master that, when he gained the enmity of Nero, Apollonius was suspected to be at the bottom of it. From this time on, every movement of the sage was watched, if perchance some treasonable utterances might be detected, but Apollonius indulged

in no licence of speech, and yet took pains not to show too much concern for those who were spying upon him.

We are next informed that a distemper broke out at Rome which the doctors called catarrh. Nero had an attack, and all the populace crowded to the temples to pray for his speedy recovery. Apollonius became incensed at this foolishness and said: "Let the gods see to it, if they are pleased at this laughable event." This saying was reported to Tigellinus, Nero's public prosecutor, who immediately arrested our philosopher on a charge of high treason and haled him to court. A professional informer, who had ruined many people already, flourished a roll of parchment on which all the accusations against Apollonius were written, saying that he was as good as dead. But when the roll was unfolded, it was blank; every trace of writing had vanished! When Tigellinus saw this, he retired with the sage to a more secret part of the court and proceeded to question him about himself, his family, and his business. "How do you discover demons and spectres?" Tigellinus then asked: "Just as I do homicides and impious men," was the answer; a sarcastic allusion to Tigellinus himself, who encouraged Nero in his cruelty and debauchery. "Will you prophesy for me, Apollonius, if I ask it?" "How can I?" said he; "I am no soothsayer." "Why are you not afraid of Nero?" "Because the same deity who has made him formidable has made me bold," replied the sage. "What do you think of him?" was the next question. "Better than you do," said Apollonius, "for you advise him to become a singer, while I should advise him to keep silent." Tigellinus was impressed and said:—"Go, only giving security for your appearance when required." "But who," said Apollonius, "will be a security for a person whom nobody will put in fetters?" This remark seemed to Nero's prosecutor so superhuman and divine, that he feared to offend the gods and cried out, "Go where you please, for you are stronger than I."

Having thus fortunately obtained his liberty, Apollonius was walking through the city one day with some of his disciples, and they met a funeral procession, bearing a girl on a bier. The girl had died on her wedding day, and all Rome mourned with the groom, for his bride belonged to one of the most aristocratic families of the city. The sage approached the procession and commanded the pall-bearers to set down the bier, saying:—"I shall dry the tears which you are shedding for this maiden." The spectators thought he was going to pronounce a funeral oration, as he asked for her name; but he touched the body, spoke a few unintelligible words, and she arose, as though awakened from a deep sleep. Her relations presented Apollonius with a hundred and fifty thousand drachmas, which he in return settled upon her as a marriage portion.

While Apollonius was still in Rome, Musonius, a philosopher

and friend of the sage, had been cast into prison by Nero. Although no open relations were held between the two philosophers—for Musonius did not wish to get Apollonius into trouble—nevertheless they corresponded, and I give below some examples to show the laconic brevity of our sage's style.

"Apollonius to Musonius, the philosopher, greeting:—

"I want to go to you, to share speech and roof with you, to be of some service to you. If you still believe that Hercules once rescued Theseus from Hades, write what you would have. Farewell!"

"Musonius to Apollonius, the philosopher, greeting:—

"Good merit shall be stored for you for your good thoughts; what is in store for me is one who waits his trial and proves his innocence. Farewell!"

"Apollonius to Musonius, the philosopher, greeting:

"Socrates refused to be got out of prison by his friends and went before the judges. He was put to death. Farewell!"

"Musonius to Apollonius, the philosopher, greeting:—

"Socrates was put to death because he made no preparation for his defense. I shall do so. Farewell!"

However, Musonius, the Stoic, was subsequently sent to penal servitude by Nero.

Nero was now (66 A. D.) setting out for Greece, and before his departure, he issued an edict banishing all philosophers from Rome. Apollonius, therefore, resolved to go to Spain, ostensibly to study those semi-barbarous nations and their philosophies.

While in Spain, Apollonius spent his time visiting the places of religious interest and discoursing with his disciples. The revolt of Caius Julius Vindex, governor of Gaul, was hatched in Spain at this period, and it is certain that Apollonius had a hand in it. He was on terms of great intimacy with the prominent conspirators, and at one time had a secret interview with Vindex which lasted three days. On the whole there seems little doubt that the visit of Apollonius to Spain was solely for the purpose of furthering and perfecting this revolt. Thus, while Nero was singing licentious songs in the Greek theatres and contending in the Olympian games, a rebellion was maturing in Hesperia destined to deprive him of crown, voice and life.

After these events in Spain Apollonius and his disciples took ship and skirted the Libyan coasts, finally landing at Lilybæum in Sicily, where they heard of Nero's death. After this they visited Agrigentum, Syracuse and Catana, spending in all a year in Sicily. From Messana they took ship to Athens and were favored with good winds as far as Leucas, on the island of Leucadia. Here Apollonius said:—"Let us leave this ship, for it is not fit that we sail in her to Greece." Accordingly they boarded another ship and after a very

rough voyage landed safely at Lechæum near Corinth. The other ship, however, sank with all on board. At Athens Apollonius was initiated into the mysteries, and the rites were performed by the successor of the hierophant who had formerly refused him initiation. "Apollonius passed the winter in Greece and in the spring he resolved to go into Egypt. In visiting the several cities of Greece and their temples, he never failed giving those in charge the best advice of which he was possessed. He saw much to censure and much to commend, and he never spared praise when it was due. Great reformation was wrought in administering the rites and in the moral practice of the temples, through the teachings of Apollonius."

In accordance with his wish to visit Egypt, Apollonius engaged his passage in a ship which was freighted with images of gods. The merchant who owned the ship did not like the taking of passengers with his sacred cargo, fearing that the gods would be defiled. Apollonius rebuked him for his foolish sentiments and also for his impious trade, and then turning to his disciples, said:—"It would be injudicious in us to attempt to go against the stream; it might expose us to danger. Socrates was the only man who had courage to undertake it, and it proved his ruin. Truth is known to a very few, and false opinions go around with the rest of the world. The wise man retires within the sanctuary of silence" (Treadwell). So saying, they sailed to Rhodes, stopping on the way at Chios. While looking at the Colossus, which was now in ruins, Damis asked his master if he had ever seen anything greater. "A man," said the Master, "who walks in wisdom's guileless paths that give us health."

The city of Alexandria received him with great pleasure as the citizens were fond of philosophy and eclecticism. He lived in the temple of Serapis, but the task of reforming the public cults, especially the blood-sacrifice, was a far more difficult task than he had yet attempted. The high priest looked on in high disdain. "Who is wise enough," he mockingly asked, "to reform the religion of the Egyptians?" "Any sage," was the confident retort of Apollonius, "who comes from the Indians."

After Nero's death the Roman Empire fell in the hands of Galba, Otho and Vitellius in rapid succession. They all used their power to gratify their evil desires, and all met violent deaths. Vespasian was then proclaimed emperor by his army and Apollonius espoused his cause warmly. On his way to Rome, therefore, Vespasian halted at Alexandria to consult with the sage. Accordingly, as he approached the city, all the priests, magistrates and important men went out to meet him. Apollonius, however, paid no attention to the procession; he was teaching philosophy in the temple at the time, and did not even leave his school to wait upon the emperor.

Vespasian received the delegation with a short speech, looked about him, and inquired for the Tyanean. When informed, he said:—"Let us go, then, to the temple, to offer up prayers to the gods and converse with the Tyanean." After some preliminary conversation, Vespasian asked:—"Do you require a ruler, to observe the golden mean in the government of an empire?" "Not I," replied Apollonius, "but God, who requires equity"; and then he introduced Dion and Euphrates, with whom he was at that time in perfect accord, to the emperor, assuring him that they were friendly to him and capable of counselling him well.

These three had many conversations with Vespasian, which are recorded at great length by Philostratus, but I question their value. Euphrates, however, had become secretly jealous of Apollonius because the emperor hung upon his words as upon an oracle, and in their conversations always took the view opposed to that of the sage, praising democracy and advising Vespasian to resign his power. A few days later, however, the emperor asked them publicly to demand anything they wished. Apollonius and Dion refused altogether for themselves, but Euphrates had several requests, some for himself and some for others, all of which had money for their object. Apollonius only smiled and said:—"How came you, Euphrates, to speak so much in favor of democracy, who had so much to ask for from a monarch?" This seems to have been the chief cause of enmity between the two men. After the emperor's departure, Euphrates broke out into open disrespect and injustice, but Apollonius, as a true philosopher, always had good reasons whenever he saw fit to rebuke him.

Soon after the above conversation, Vespasian left Alexandria for Rome, but before going he begged Apollonius to accompany him. The latter refused, saying that he had not yet become well acquainted with Egypt and wished to compare the wisdom of Egypt with that of India. The emperor, when he saw that Apollonius was resolved to travel further in Egypt, said:—"But you will surely remember me?" "Assuredly," was the reply, "if you remain true to your better self." Later on, however, there was a rupture between them as Apollonius discontinued his visits in spite of more and more pressing invitations on the emperor's part. The cause seems to have been as follows. Nero in a lucky hour had restored liberty to the Greek cities, so that they flourished once more under their own manners and customs, and did not feel the burden of the Roman yoke. Vespasian, under the pretense that some disturbance had taken place, deprived them of this liberty and thereby incurred the censure of Apollonius, who had always been a champion of Greece. Accordingly he wrote the following terse letters to the emperor:—

"Apollonius greets the emperor, Vespasian:—

"You have, as I hear, enslaved Greece and consider yourself greater than Xerxes; but you do not see that thereby you have become smaller than Nero, for he gave up something which he possessed. Farewell."

To the same:—

"Disappointed in regard to the Greeks, who from freedom have returned to slavery, what do you expect from me? Farewell."

To the same:—

"Nero freed the Greeks in sport; you enslave them in earnest. Farewell!"

Apollonius now resolved to pay an extended visit to Upper Egypt. His disciples now numbered over thirty. Of these Menippus, who had just completed his five year's term of silence and was now entitled to address others, stayed behind. Dioscorides stayed behind, too, on account of feeble health, and about twenty others, when they received a hint from Apollonius on the dangers and hardships of the journey. When we remember that the sage was at least seventy at starting we realize the remarkable endurance which his life-long training and habits had given him. He seems to have spent the most of the remaining twenty years of life in Egypt, but of what he did in the secret shrines of this mysterious land Philostratus does not say anything essential. The few gleanings which I have seen fit to collect are so evidently a rhetorical blend of scattered incidents that the truth is hidden very far below the surface. But of this more in another issue. L. G.

*(To be continued.)*

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*"I once stood among the ruins of Eleusis, overlooking the sea; and a friend made me this rough translation from a tablet which marked the place of a Greek initiate of many centuries ago:*

*"O Initiates, then you saw me coming out of the place during a night which was greatly illuminated; now you see me in the day. I am an orator by birth. But having left oratory I have become an Initiate. Do not ask for my name, because the sacred law has taken my name and has cast it in the many colored seas. But when I go to the sea of the Makar (blessed), then my relations shall tell you my name. 'Now,' will say the children, 'we tell the name of our glorious father, who, while he lived, kept it in the depths of the sea.'—*

*"The name of the deceased was Apollonius."*

# AN ARYAN MEETING IN 1893.

IN the palmy days of The Aryan, there occurred now and then a meeting of so much more than usual interest, that some one wrote notes of it, either at the meeting or the next day. Those were the days when people would drop in from anywhere, and one could always count on a spirited discussion. On this particular evening, Colonel Hooper opened the ball, so to speak, with a very interesting paper relating his own personal experiments in hypnotism when a boy. Some traveling hypnotiser called his attention to the subject when he was only about twelve years old, and during the next five years he made a great many experiments. By the time he was seventeen, he became disgusted with the whole thing, he knew not why, and gave it up entirely. He began very naturally with the Braid method, which depends upon inducing fatigue of the eyes by gazing at some small bright object, followed by an imperious command to sleep. He found that a large proportion out of a given number of people were susceptible, but were affected in different ways by the methods that Colonel Hooper used, the results obtained being divisible into four classes. (I.) With one boy he could control only the motor muscles, the mind being quite unaffected. (II.) With another, the imagination was reached, and Colonel Hooper was able to make the boy fancy himself a cat, for instance, and exhibit a far more perfect representation of a cat than he was capable of doing when awake. (III.) Another boy became clairvoyant, and was able to give an account of some friends of Colonel Hooper's then in the Sandwich Islands, fully corroborated by subsequent letters. None of these subjects seems to have been affected on more than one plane of consciousness, and each remained insensible to the hypnotic influence in any other condition, the boy who could move his muscles never imagined himself to be other than a boy, and the clairvoyant boy never thought that his muscles were not under his own control. (IV.) One boy, a lazy, idle, and generally bad boy, was so affected by the influence exerted by Colonel Hooper, that he became an excellent scholar, shot up to the head of his class, and his conduct generally was above reproach. But after Colonel Hooper left the place where they both lived, the boy rapidly degenerated, and without the hypnotic influence to keep him up, completely relapsed.

Colonel Hooper said that at that time he could give no explanation of these phenomena, but became convinced that any influence which tended to make of a human being a mere puppet, swayed by

the will of another, must be pernicious, let alone the danger of arousing forces of which the operator and subject were alike ignorant, and which they could not control.

(It must be remembered that this paper was the report by an elderly man, of the researches and experiments of a boy of seventeen, and much must have been left out, and probably a good deal read in. Nevertheless it is a very interesting report of a very early stage in the history of hypnotism.)

Mr. Bertram Keightley followed Colonel Hooper, with a few remarks based on the verses from the Bhagavad Gita read by Mr. Judge, on opening the meeting, wherein "the five agents" necessary to the accomplishment of every act were enumerated. Mr. Keightley spoke of the five planes of consciousness, and of the five kinds of Prana, as described by Rama Prasad and others, and seemed to think that much might be learned from the hints in old Hindu books upon these subjects. He considered hypnotism as harmful because it acted upon the mental plane, and mesmerism as beneficial, because it was, if properly administered, a mere transference of vital force from the operator to the subject, quite analogous to the transfusion of blood as practised by modern physicians. He laid great stress upon the principle that such mesmeric treatment to be really beneficial, must act entirely upon the plane of vital force, so to speak. The operator should keep his mind in an attitude of calm and sympathetic expectancy, fastened upon the organ he is endeavoring to aid, for any strenuous exertion of will-power, or any attempt to improve the *mental* attitude of the patient, would inevitably result in hypnotic phenomena.

Dr. Buck, also a visitor at The Aryan that evening, "took up the wondrous tale" with an admirable exposition of the subject, illustrated by some diagrams showing the relations of the macrocosm to the microcosm, of the universe to man, the nature of the laws of vibration, and of the polarisation of cells. The seven planes of the universe were represented by seven parallel spaces, the seven planes of consciousness in man illustrated by smaller but also parallel and corresponding spaces in two individuals. According to this diagram the sphere of hypnosis does not extend beyond the lower mental planes. The two individuals mentioned are the operator and the subject, and vibrations started on any plane in the consciousness of the operator (below that of the higher mind) would start corresponding vibrations not only on the same plane in the subject, but throughout the universe, just as one piano string will answer another that has been tuned in the same key.

Dr. Buck then gave a brief exposition of the theories of Helmholtz and others as to the corresponding laws of color and sound, considering it a fact that an invisible color was an audible sound;

and an inaudible sound was a visible color. That is, that certain rates of vibration were represented to our perceptions as color or as sound, according to their swiftness and their quality, the properties of a wave, or vibration, being four, its length, its rapidity, its quality, and its amplitude. (It was said, also, that there are 32,000 vibrations between the last perceptible as color and the first perceptible as sound.) It was noted that a vibrating string if divided by a node at its central point, would give forth a sound just one octave higher, each equal division of the string giving out a proportionately higher note, showing the rhythm of seven in sound, as the white ray splits into the seven colors of the spectrum.

The rate of vibration, then, of any plane in the subject being made synchronous with the corresponding plane in the operator, hypnotic condition ensues, and the corresponding cosmic plane is also set in vibration. It will be easily seen, therefore, that the will of the operator, acting upon the lower mental plane, not only affects the mind of the subject with more or less permanent effect, but also opens a door through which elemental forces of the worst description may rush in.

The ordinary hypnotiser begins his work upon the lowest plane, the adept using such forces begins upon the highest.

Again, suppose a mass of cells, or rather cœloids, adhering to some surface, in a condition, owing to their imperfect development, of non-polarity, that is, with the positive and negative poles of each cell lying in diverse relations to each other, and therefore inert and incapable of organization. A magnetic current of moderate force sent through such a mass of unpolarised cells, would result in bringing them into partial harmony, but a large proportion of its force would be expended in the effort, leaving but a small residuum to pass through the mass of cells. A second vibration, however, finding its path partially prepared for it, would lose less of its force in the transit, until succeeding vibrations, having brought the cells into a condition of perfect polarity, the whole amount of force would be transmitted.

Therefore it will be seen why the hypnotiser finds it so much easier to affect a subject that he has controlled before, and why automatism, as it is called, the reducing the mind of the subject to a state of complete subjection, in which he becomes a mere puppet in the hands of the operator, is so exceedingly dangerous. Colonel Hooper's experiments on his idle and vicious schoolfellow also serve to show how superficial the effect upon the boy's real nature was, as the force being withdrawn he at once relapsed into his original condition, with the additional danger of a liability to be affected by *any* will, for good or for evil, stronger than his own.

In summing up the discussion, of which the above is but a

meagre report, Mr. Judge said that none of the speakers had touched upon the real reason of H. P. B.'s theory that "mesmerism is a beneficial force, hypnotism an evil one." That reason lay in the fact that hypnotism produced a violent contraction of all the cells of the body (a condition, Dr. Buck said, analogous to that produced by chloroform), and therefore prevented the proper action of the vital forces; whereas mesmerism, acting upon the physical plane, was really a transfer of vital energy akin to the transfusion of blood, which, expanding the cells, and setting free the clogged currents of life enabled the vital forces to repair the ravages of disease. Mesmerism, or animal magnetism, acted entirely upon the physical plane, hypnotism upon the mental, wherein lay its danger, as set forth by the other speakers.

Here the notes end, but in an article by H. P. B. (in *Lucifer,* December, 1890) we find a very extensive treatment of the subject and much valuable information.

(As the *Lucifer* article referred to in the notes of "An Aryan Meeting" was published so long ago (December, 1890), it was thought best to give some extracts from it here. The whole article is so valuable that I regret extremely that these extracts are necessarily brief. It is very interesting to compare with it an article in the *Encyclopedia Britannica,* by the late Clerk Maxwell on "Electricity and Magnetism.")

### H. P. B. on Hypnotism.

In the *Lucifer* article H. P. B. begins by explaining the Braid method, by which sleep was induced through the fatigue of the eyes fixed upon a small bright object held between the brows. In this method (says H. P. B.), no electro-psychic or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the bright object gazed at. It is the *eye* (the most occult organ on the surface of the body) which, by serving as a medium between the bright object and the brain, *attunes* the molecular vibrations of the nervous centres of the eye into *unison* (that is, equality in the number of its vibrations) with the vibrations of the bright object. It is this unison that produces the hypnotic state. But it is through *atomic,* not *molecular,* vibrations, produced by the act of energy called Will, in the ether of space (therefore on a quite different plane), that the *super-hypnotic* state (suggestion, etc.) is induced. In animal magnetism or mesmerism, produced by passes, it is the human will—whether conscious or otherwise—of the operator, that acts upon the nervous system of the patient. For what we call "will-vibrations" and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular

motion, the two acting on two separate degrees of the cosmo-terrestrial planes. (A clear realization of what is meant by *will* in occult sciences is necessary here.)

That which is transmitted has no name in European languages. Occultism calls this force "the auric fluid," to distinguish it from the auric *light,* the *fluid* being a correlation of *atoms* on a higher plane and a descent to this lower one in the shape of impalpable and invisible plastic Substances generated and directed by the potential Will. The auric *light* (Reichenbach's *od*) is a light surrounding every object in nature, and is only the astral reflection emanating from them; its color or colors, their combinations and the varieties thereof, denoting the special characteristics and qualities of each object and subject, the human aura being the strongest of all.

When a healthy operator mesmerizes a patient with a strong desire to cure him, the exhaustion of the operator is in proportion to the relief felt by the patient;* a process of *endosmosis* has taken place, the operator having given part of his vital aura to the patient. Too much of it would kill him, as a glass may be shattered by too powerful vibrations.

The agent of this transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

The direct gaze of the operator is more potent, hence more dangerous, than the simple passes of the mesmerizer, who, in nine cases out of ten, does not know how to will. Mesmerism by passes is performed on the first (and lowest) plane of matter, hypnotism (which necessitates a well-concentrated will), is enacted (if performed by a profane novice), on the fourth plane, if by anything of an occultist, on the fifth.

Occultism maintains that electric or magnetic fluids, which are identical, *are due in their essence and origin to molecular motion,* now transformed into *atomic* energy. Because the needle of a galvano—or electro—meter fails to record the presence of electric or magnetic fluids, it does not follow that none exist, but rather that the energy has passed to a higher and non-connected plane.

The force, then, which is transmitted from one man or object to another, whether by hypnotism, mesmerism, electricity, metallo-therapeutics or "fascination," is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on,—of which sub-planes there are seven.

All bodies endowed with the power of calling forth these phenomena, have one thing in common. They are all generators of rapid molecular oscillations, which, whether through transmitting

* But the skilful mesmerizer will know how to replenish his power from the cosmic life-currents.

agents or direct contact, communicate themselves to the nervous system and change the rhythm of its nervous vibrations on the sole condition of being in *unison,* not in nature or essence, but in number of their vibrations. Moreover this rate, especially in an animal organ or organic cell, changes according to health and general condition.

Therefore, two conditions are requisite to success in an hypnotic experiment. *First:* as every organic or inorganic body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out *what* body is in unison with any special human nervous system; and *second* to remember that these bodies can only influence such systems when the number of their respective oscillations becomes identical.

On all planes the agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics, it is known as WILL.

As the rate of molecular motion in metals, woods, crystals, etc., alters under the effect of heat, cold, and so forth, so is the rate of vibration raised or lowered in the cerebral molecules. In Braidism it is the eye that, unconsciously to the subject, attunes the oscillations of his cerebral nervous centres to the rate of vibration in the object gazed at, by catching the rhythm of the latter and passing it on to the brain. But when passes are used, it is the Will of the operator radiating through his eye, that produces the required unison between his will and that of the subject. And out of two objects attuned in unison, one will always be stronger than the other, and thus have mastery over it, with the potentiality of destroying it. See the experiments with the "sensitive flame," which will respond to a note struck in ratio with the vibrations of the heat molecules, or may be *extinguished* by an intensification of the sound.

KATHERINE HILLARD.

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*What you do is to visit Heaven. You must learn to live in Heaven and to visit earth.*—The Book of Items.

# ON THE SCREEN OF TIME.

## Should We Pray?

"IT certainly was a difficult situation. Here was this woman, a church member, coming to me, a Theosophist, and complaining that it seems such folly to repeat the same old prayers, asking for mercy and grace and all the rest of it, when, as she expressed it, 'of course God, being God, must be merciful without our having to nag Him into being what He is.'"

The speaker was the Objector, talking with the same informal group and in the same oasis (a wonderful oasis) which the Screen reflected in the last issue of the Quarterly.

Now the Objector was feeling sorry for himself. The gods had not been treating him quite fairly. He was doing his best for them—and they had put him in a hole! He was not complaining, but he was prepared for sympathy. Did he get it? Not in the least. Politely, but with admirable lucidity, it was explained to him that he was an idiot. A Theosophist, it was said, should be equal to that or to any other emergency; and his emergency in the case of this church member called for nothing more than a proper understanding of Theosophy. He had not wished to upset the woman's faith? What else could he do? Why, re-establish it, of course, on a new and better foundation!

"Jehovah, hungry for blood and gore, needs to be pacified, I suppose: needs to see that woman on her knees, howling for mercy?"

"My dear Objector," said the Student, "you would try the patience of all the saints. Why be so extreme? And, pardon me, but do you never ask for mercy?"

"I, a Theosophist, ask for mercy! What do you mean? *Pray!*"

"Yes,—*pray*. I suppose you meditate?"

"Certainly I do. But that is an entirely different process."

"Well, we need not quarrel over terms. But while we are skirting the quarrel, tell me, what is the difference?"

## Prayer and Meditation.

The Objector replied promptly: "To pray is to ask for something from a superior power or person; to meditate is to think of yourself as possessing it and to feel yourself being it. The first is the attitude of a slave. The second is the attitude of a King."

"Yet the King, accepting your simile, would be compelled to recognize, before he began to meditate, that in any case he could attain some state of consciousness superior to his normal state: he

would be obliged mentally to formulate and, to some extent, even to define the nature of this superior condition."

"True; but he would regard it as part of himself. He would not be leaning or relying upon someone else."

"Nevertheless the fact that he recognizes his normal condition as lower than the other which he seeks, implies some appreciation of his own ignorance, of his own limitations. And the question then is, whether that which seeks is sufficiently wise to know what to seek and how to seek it and how to recognize it when he obtains it. Would not your King—yes, even your King!—ask some teacher to advise and to help him? Or do you suggest that he would just order such a teacher to help him, with the subdued glitter in his eye of one who says, 'Off with your head, my man, if you cause me unnecessary delay'?"

"I do not see what asking a teacher for advice has to do with it. I am quite prepared to ask for advice, and frequently have done so, both of those seen and unseen; but this was in the service of those whose advice I sought. There is all the difference in the world between that and asking, let us suppose, for material prosperity or for personal health."

"How about spiritual health?"

"Well, I never have asked for it. I have tried to obtain it directly, by means of meditation as I have already defined it."

"You will admit, however, that if you ask for spiritual advice in order, presumably, that you may perform your duties better, it would be equally legitimate, with the same motive, and for the same purpose, to ask for spiritual strength?"

"Theoretically—yes. And I suppose, as a matter of fact, that when about to lecture, or something of that sort, I have asked the Master to help me."

### Prayer and Duty.

"Good," said the Student. "But you will admit further, if only theoretically, that all our duties should be performed as for the Master; should be performed as if they were the commands which he has laid upon us for the day; and that this is as true of dusting a room or writing a letter as of lecturing or writing an article for the Quarterly?"

The Objector saw the drift of the argument and he did not like it. He would be frank and open to conviction. He would be amazingly frank. But he would be honest, too. "Now see here," he said; "I understand what you are driving at. But it is no use. I'm too old. I have not prayed for twenty years—except twice, when I lost my head; and then I prayed to the Master, and he gave me what I wanted, and I've been sorry for it ever since. But you

cannot persuade me that I ought to pray about a lot of trivial things like sticking postage stamps on letters or buying shoes or groceries. It would be outrageous to bother the Master with such insignificance."

Then the Centre joined in. The rest of us are glad when this happens. "Do you think we always *know* when a duty is trivial? *Can* any duty be trivial? Is not every duty, even the smallest, 'God-sent,' and therefore as vital a part of the scheme of things as the most tremendous issue between nations?"

The Objector sought refuge in conscience—and, be it remarked, to shift the ground from reason to intuition during the course of a discussion is proof that you have never squarely faced and thought the subject out. "It shocks me," he said. "It would simply be impossible for me to do it. And I think it would be degrading, too. I have too much respect for the Master and too much respect for myself."

### Duties Small and Great.

The Centre now suggested that almost anything which conflicts with the habits of twenty years is shocking, at first; but that the real question is, What is right, logically and spiritually, regardless of past practice? If it be true that we are in no position to judge the relative importance of our daily duties, then why not ask for the Master's help in the right performance of one as of another, and trust to him to decide when and what sort of help is needed and should be given. "Personally, it is my aim to undertake nothing without prayer. What does concentration mean, if not the focussing of every faculty we possess, including the highest light and the utmost help we can obtain, upon everything we do? And why exclude the Master from our reservoir of power? May he not be more intimately concerned, even than we are, in the proper discharge by us of some duty which we deem unimportant? For all we know, may not its most complete and perfect performance be essential to some work upon which he is engaged—a necessary link in a chain of action?"

### Self-Reliance.

"But surely it cannot be right to rely upon another for the proper discharge of our own duty! Surely such dependence would be degrading!"

"Is it degrading to rely upon the Higher Self? And if not—if we merely fatten our personality by relying upon anything else—why should it be degrading to rely upon the Master? If you pray to an extra-cosmic God, to a God or Person entirely separate from yourself, the result of course would be enervating and disastrous. But the Master is *not* separate. Actually, he is nearer than hands or

feet; more truly yourself than your own mind. If you identify yourself with your mind, he seems separate. But if you rise to the plane from which you see your mind as separate, that which sees is merely a branch of the Vine, a ray of the Master-Soul."

### What Prayer Does.

At this point the Observer joined us, and, upon learning what our discussion had been about, cheerfully remarked that the question was not open to discussion at all. "What prayer does," he said, "is to create a channel along which spiritual powers can flow. Its purpose is to induce a condition of receptivity, and then of unison—finally of union. We have to provide the channel. We have to do half the work. 'Ask and ye shall receive' simply meant that we have to do our share. A man may try to push money into our hand, but if we keep it tightly clenched, we are not likely to carry any of his money away with us. We must open our hands to receive. More than that, we must raise them high to heaven and demand the thing that we want. We must demand—whether it be mercy or wisdom or love or power. We cannot expect to receive unless, by our own inner force and aspiration, we build a bridge between ourselves and the divine world."

### The Use of Terms.

"There I am with you," remarked the Objector. "To pray is one thing; to demand is another. I believe in giving orders. I object to crawling."

"But to demand, with the reservation 'Thy Will be done, not mine'—and I presume you would not omit that reservation—is not so unlike a prayer! Is it the word 'prayer' that offends? As I recollect, there are five distinct words used in the New Testament which are translated in the authorized version as 'pray.' There is *deomai,* to want, to pray, to beseech, as in 'Pray ye therefore the Lord of the harvest'; there is *erōtaō,* to ask, to interrogate, as in 'I will pray the Father, and he shall give you another Comforter'; there is *euchomai,* to pray, to wish, as in 'pray one for another, that ye may be healed'; there is *parakaleo,* to call for, or alongside of, as in 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?'; and then there is the more common word, *proseuchomai,* to pray or wish for, as in 'After this manner therefore pray ye.' Why not use another term?"

### Madame Blavatsky on Prayer.

"It is not the term to which I object; it is the attitude of mind which the act involves. And what did Madame Blavatsky say about it? In the *Key,* does she not answer the question, 'Do Theosophists

believe in prayer?' with an emphatic negative, and does she not give good reason for the faith that was in her?"

"Fortunately she does give good reason, which, however—and I am surprised that you, the Objector, should have dragged in 'authority'—happens to bear out my contention instead of yours!" And the Observer produced a copy of the *Key,* which he had extracted from a nearby shelf during the course of the discussion. "H. P. B. protests against selfish prayers addressed to a separate or extra-cosmic God. She approves specifically of prayer addressed to 'the Father which is in secret.' And in practice, did she not appeal constantly to the Master 'to do things'? Did she not attribute to his intervention all her success and all her knowledge? Did she not rely utterly upon his guidance? In the *Occult World,* are we not told of a voice more shrill than Saraswati's peacock, with the request 'Come quicker and help me'? You, who have appealed to the very great and undisputed authority of H. P. B., will surely not accuse her of any lack of courage or of undue dependence upon others, or of 'crawling.' Yet what was that cry of hers if not a prayer for help?"

"Oh, but she was appealing as to a friend, not as to a God."

### The Master as Friend.

"She was appealing none the less; and she would not have appealed if she had not recognized superiority. Further, has it not occurred to you that the Master *is* a friend—very anxious to help, very sorry if we limit his opportunities to help us" (The Centre was speaking now). "'Henceforth I call you not servants . . . but I have called you friends.' I wish so much it could be realized that while in one capacity the Master is the great High Priest, in another he is Elder Brother; and that it is his deepest wish to be the nearest and most intimate factor in our lives. There is nothing, absolutely nothing, about which he does not wish to be consulted, directly by each one of us; and there is nothing he will not do for us, with love and with joy, if the earnestness of our desire, the purity of our motive, and, above all, the Law itself, unite in making it possible for him to help us."

"Well, if you are right," commented the Objector, "it confirms what a friend of mine said the other day—that, to be an Occultist, you must have either the heart of a little child, or a most brazen and astonishing effrontery!"

We laughed. And then the Objector, aghast at the threatened upheaval of his theory and practice, but now really interested and concerned, asked if anyone present would be prepared to carry prayer so far as to ask the Master's advice about the choice of new clothes. The Philosopher undertook to answer.

### Continuous Prayer.

"I believe," he said, "that you have it in your head that the only way to pray is to go down on both knees and to intone prayers out of a book. Do you remember what is said in *Fragments:* that the real life of the disciple is his meditation—his continuous meditation? Connect that with what Pascal says of our conversations with ourselves, of our talks to ourselves, that they colour the mind more than any talk with others; and with Lacordaire's definition of the inner life, which, he says, consists of each man's conversation with himself. Do you not see that this conversation, which is almost perpetual, should be carried on with the Master, and with our own ideal of the Master until we know him as he is? How are you ever going to achieve that, unless you begin?

### Prayer and Motive.

"And although you may have taken the instance of clothes to reduce the whole thing to an absurdity, I, for one, really do not see why clothes, in our work, are not of great importance. Do we choose clothes for our personal and selfish satisfaction? If so, we certainly have no right to ask the Master about them. In fact, we have no right to look him in the face, mentally, so long as we are guilty of such conduct. But if we regard ourselves as instruments, as agents, or as heralds with a message from an immortal King, I suggest that clothes, and their impression both upon ourselves and upon others, are matters of divine moment. Does it not amount to this, that 'it is not what is done, but the spirit in which the least thing is done, that counts'? It is all a question of motive. In fact, I have come to realize that our willingness or unwillingness to ask the Master for help in any given undertaking, provides a sure test, for finer natures, of their motive. If I dare not ask him for help, it means that I realize, intuitively, that my motive is not what it ought to be; that it is partly selfish. And in that case the thing to do, clearly, is to purify our motive until we can go to him without hesitation, not that we may do our work to our own satisfaction, but that we may do his work (it should always be his work) to his satisfaction."

### What is Important?

"I had a curious experience of that the other day" (this from another member of the group). "I was due to lecture, and had believed that there would be a large audience and that one or two 'important' people—people I have been 'nursing'—would be present. I had been preparing myself for a considerable effort. It has always been my habit, on an occasion of that sort, just before the lecture, to try to realize the Master's presence and to make myself, in a very definite

sense, his instrument. Doubtless all of us do the same thing. 'Prayer' or no 'prayer,' we speak to him in our minds and ask him to use us for his message. Well,—when the hour came, I found that my audience would be quite small and that the 'important' people would not be among them. None the less I made my interior appeal —only to realize, instantly, that I was putting less force into it, less of real urgency, than I would have done if the need had seemed to be greater. At once there came back to me something that Mr. Judge said years ago—'If you are disappointed in the size of your audience, make a greater rather than a lesser effort'; and then the very clear understanding of what you have just been saying, first, that we cannot judge the need, and secondly, that we should 'ask' with all our force—or not ask at all. Fortunately I had time to try again; and I was glad afterwards, judging by results and by my own feeling, that I had received that shock of self-enlightenment."

### Lifeless Prayer.

"That we should ask, if at all, with all our force, with all the spiritual energy of which we are capable: I am glad you spoke of that," said the Observer. "I am afraid to use the word 'prayer' in the presence of our Objector; but it has often seemed to me that to make an inner appeal with anything less than all our power, is as unpardonable a breach of good manners, in an occult sense, as it would be, at Court, to whistle if we wished to attract the attention of the King. It reminds me of an accident—a true story, this. A young lady of my acquaintance, a faithful Church-goer, was saying her morning prayers. She yawned, and yawned so unrestrainedly that, to her horror, her jaw refused to close! More than an hour passed before she was able to move it. Can you imagine anything better illustrative of most people's prayers? And then they wonder why their yawns are left unanswered!"

"The moral of that story," said the Objector, "ought to be that prayer is dangerous. I thank you for your support."

"You are welcome, I am sure," replied the Observer with a smile. Then, to the Centre:

### Personal Will.

"Do you remember telling me once of a visit you paid to the shooting-box of a friend? You said that you were sitting one day on the veranda, and that a most friendly rabbit ran out from the shrubbery onto the drive-way and gazed appealingly at you. Then your host appeared, gun in hand, and took careful aim—and that never in your life had you prayed as you prayed for that small rabbit. Nevertheless, the shot struck home. Your prayer was not answered. Would it not have been more effective if you had pro-

jected your imagination and your will and had interfered with your host's aim? Could you not have saved the rabbit's life?"

"I remember," answered the Centre. "And I suppose, if I could use my will as you suggest, that the rabbit might be alive today. But think how much one would have to know before doing a thing like that. One would need the knowledge of a Master. There would be the Karma—the accumulated destiny—of the rabbit, and of the man with the gun, and my own Karma (because I really suffered when the rabbit was shot); all to be taken into account and weighed in the balance and acted upon. Only a Master could do it. To use will without knowledge—granted, even, that the will, in such circumstances, would be effective—is not the way to serve: at least, not as I understand service."

"And," interjected another, "how about the Karma of what was then the future: the Karma of this very question, and of those now present" (and, as the Recorder now adds, of the readers of the QUARTERLY)?

"Must it always, then, be 'Thy will be done,' in everything?"

"Surely: until your will utterly is His. And remember that it is the same for the 'highest' as for ourselves: there is always a Higher. Obedience is the last as well as the first lesson, although, of course, it ceases at last to be obedience and becomes identity. In that it is like self-sacrifice—a word known to beginners only. Further on there is no such thing."

### THE SILENT WATCHER.

Our host interrupted: "I suspect someone of asking questions just to make copy for the 'Screen.' Stop it. I have some splendid stuff for you. First a letter from ——, with some really interesting ideas about the 'Silent Watcher.' He says he woke up from sound sleep with these impressions in his mind. If you use it, you should explain, for the benefit of those who have not read the *Secret Doctrine,* that the 'Silent Watcher' is the name given to the great spiritual being who presides over the destinies of this planet. Tell them that he is the link between the evolution of this world and the Spiritual Powers outside of this world. All the cosmic forces which come to us from outside our own individual system, come through the 'Silent Watcher.' He is also the Head of the Great Lodge and consequently has the highest rank in the Divine Hierarchy which exists in this world system—and so forth. This is what the letter says:

"'. . . about the Silent Watcher. I had a vivid impression of his marvellous power. Being in touch with the spiritual forces of the whole Universe I saw that he could instantly wipe out all sorrow, suffering, evil and pain from our civilization, if he chose to do so. The power to do it was there and could be exercised at any

moment. Then the reasons why he did not instantly do what would at first seem to be something so desirable, flashed into my mind. It is for our best good that he does not do it. The Great Law which governs the Universe and which guides and controls our evolution, would have to deduct from the fineness of our ultimate achievement whatever of outside help and force we have received. Consequently the Silent Watcher perpetually balances the good and evil forces in the world; watches incessantly their action and interaction; and only interferes on the side of good when he sees that his interference is necessary. His hope, his desire, would be that he might never have to interfere at all; that we might be able to carry on our own development and evolution in an orderly and sufficiently rapid manner without outside help of any kind. This apparently is not quite possible, but he sees to it that we get no more help than is absolutely essential.

" 'His mind is the sum total of all the minds in the world and something of his very own added. Consequently he knows everything that is known by any one on earth as soon as the individual knows it. He is instantly aware of every thought which is born in every mind, and he is watching everyone, always, in a detailed, intimate, personal way which it is impossible for us to realize without some knowledge of the functions of the fourth and even higher dimensions. It is probable that the almost universal idea of a Personal God derives its source from some vague knowledge of the existence of the Silent Watcher.

" 'The sense of his illimitable power was only second to the sense of his infinite love and compassion. Indeed, tenderness is not too strong a word to use to describe his brooding care and solicitude. Great waves of love and sympathy and understanding were pouring from him in a steady stream to every human being. In addition to knowledge, power and love, was the feeling of his impersonality, his restraint. Think of watching the evolution of this world for untold ages, conscious of and partaking in the suffering of every human being, seeing the evil and feeling the pain; knowing that by a simple act of will you can instantly put an end to all of it, and yet holding back the power which is in you because you know that in the end it is best that you do so. There is a picture of self-control and power which makes me thrill to the depths of my being.

" 'I write you this because of the comfort which it must bring to everyone who understands it. We need not worry about the ultimate salvation of ourselves and our brothers, for that is in hands so mighty that all the forces of evil which are endeavoring to prevail against it can instantly be rubbed out of existence, as a boy rubs a pencil mark from off his slate. And meditation upon such a theme gives us a proper perspective for viewing our own pain and suffering.

Such things take their insignificant place in the general scheme and instead of worrying about them, we are filled with a new inspiration and a new power to play our part in the evolution of the race.'

"I think that the man who wrote that letter," continued the recipient, "had had a genuine and immensely valuable experience. And yet, in the very nature of things, any expression of it in words must fall far short of the truth—a consideration which should make it not less, but more impressive. Words can never describe the glory and the wonder of a great spiritual experience or of a great spiritual being.

### A Life Story.

"The other letter to which I referred is a life story instead of an isolated experience—a story pregnant with meaning for those who have eyes to see and ears to hear. And it seems to me that the record of actual human experience is worth any amount of theory when it comes to learning the lessons of life. The wise man does not have to live through every conceivable experience in order to learn; he can live things out in his head, as it were, instead of with his body. For this reason, biography and autobiography are the most useful and valuable forms of literature. They not only stimulate our imagination and inspire our wills, but we can derive actual fruit from their perusal and study; and much time may be saved on our journey through life, much progress made in our evolution, by proxy and through the experience of others, if we are willing to take to heart and to learn from the records which they submit for our edification.

"I would print this letter because I think that while philosophical systems may be studied to advantage if we do not give them too much authority and do not allow our minds to be circumscribed by their limitations, the record of an actual life which was lived with a purpose and was consistent and worthy, is infinitely more inspiring and helpful than any conceivable philosophical system. In any case, here is the letter:

"'My experiences in life have indeed been manifold and rich. You will perhaps be surprised to hear that I was the son of a poor and ordinary farmer. From the age of eight to twelve I very often in the summer spent the days as a shepherd, watching the cattle up in the mountains, bare-legged, and many times frozen and drenched to the skin. My food was plainer than you can even imagine. I loved this work, and those were very happy days. From that time and experience I know that much of the pity felt by those who are better off for the bare-legged and ragged children, living in the plainest way, on the simplest food, is entirely out of place. I only

wish that the children in rich homes and royal palaces felt as happy and were as strong and healthy as I was as a child.

"'To starve, and not to have a place to dry up and get warm after having been out working in cold and wet weather, is, of course, very sad; but it is not plain food, or coarse clothing, or a hard bed, that are the real causes of unhappiness in life. It is not these things of the outer world that account for the growing discontent among the operative classes. It is the psychic life of those classes that poisons their existence. It is the mind-pictures of the supposed happiness of the rich man, a hundred-fold intensified by fancy, that create such strong craving for experiences never had by the rich man and that never can be had in the world of the present day; such as are anticipated in the bewildered imagination of the crowd.

"'This is the material used by socialism to build its future paradise—fancy and envy. I am asserting this boldly, because I know the truth of it by my own experience. My difficulties in life did not arise until I had obtained a position which made me belong to the supposed happy ones, those most envied by the crowd, namely, the officers of the state.

"'My mother had a brother who was a captain in the army, and another brother who lived in the capital of our country as a trader. These two uncles offered to provide for my education, and though my dear father and mother left it to me to decide the question, I chose to go far from my happy home in the northern part of the country. When I think of it now I can hardly understand how I, a boy only twelve years old, who had never left father and mother before for any length of time, really could decide to leave as I did. I did not see my parents and home again for six years.

"'Time passed and my education was finished. I became an officer of the Staff with a small salary, as is the case with us. I married a girl, poor like myself. Then began the struggle for existence. I was sometimes nearly despairing—to keep up the position and not to know how to do so. I saw the teamster sitting on his loaded cart, cheerfully whistling a tune. I envied him and I felt inclined to regret that I ever left my father's little farm where I had seen and experienced nothing but happiness. The struggle was hard; but it was greatly lessened by the happiness of my little home; and physically strong as I have always been, I went through it without injuring my health, and gradually the outer difficulties diminished until they entirely vanished.

"'At the cadet-school my greatest friend was the favorite son in one of the most aristocratic families in the capital. This brought me in contact with the highest society and gave me the opportunity to give my social education a finish and to gather new experience of different kinds. As a Lieutenant-Colonel of the staff, I was sent

to X——— as the military advisor of our Minister. There I came in contact with diplomacy and the life of the court. Thus I have in my outer life passed through the experiences of all classes of people, beginning with the life among the small farmers and fishermen and ending, so to say, in 190—, when I was ordered to be in attendance upon King Edward VII of England, when he visited our capital in the spring of that year.

"'Rich in experience as my outer life has been, it is nothing compared to the records of the inner life. These are sacred, whether good or bad, and I shall not irreverently enter into details about them. But one thing seems clear to me: I should never have been where I am now had my circumstances or opportunities been easier or without hard struggle at certain periods of my life. What then seemed so hard to me, I bless now.'"

Even the Objector agreed that those two letters should prove interesting and valuable to the readers of the 'Screen.' T.

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### As a Mould for Some Fair Form.

*As a mould for some fair form is made of plaster, and then when it is made and the form is cast therein, the plaster is broken and flung aside—*

*So, and for a form fairer than aught thou canst imagine, thy body, thy intellect, thy pursuits and accomplishments, and all that thou dost now call thyself,*

*Are the mould which in time will have to be broken and flung aside.*

*Their outlines are the inverse of thy true form: looking on them thou beholdest—what thou art not.*

Edward Carpenter, in *Towards Democracy.*

# ELEMENTARY ARTICLES

## Theosophy and Spiritual Culture.

PERHAPS there are some who will object to the title of this paper and say there can be no such thing as Spiritual culture for Spirit is perfect on its own plane. That there are some qualities that we call spiritual that manifest themselves in our lives will not be disputed, I think. St. Paul calls these qualities "Fruits of the Spirit," and he enumerates some of them, as, "love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control," and he urges the culture of these Spiritual qualities, for in no one of us is their expression perfect. This is what I mean by Spiritual Culture. Let us bear in mind, however, that we are continually using words of which we cannot give the exact meaning, for words are not things but pictures of things, and as there can be no perfect picture of anything, so there can be no perfect embodiment of truth in material letters.

Colors, even in the hand of a genius, are powerless to give us a perfect picture of a man or a child, so letters fail to tell perfectly what the soul thinks. The painter can depict a log or a stone far more perfectly than he can give us a Christ or a Madonna. So in language we catch the meaning of common things, but when we try to express the great things of the Soul, the sounds of vowels and consonant, like the colors of the artists, refuse to do full duty. The glory and beauty of the word "Spirit" is that, while its final meaning evades us, it still exhales some fragrant qualities of itself, and Spiritual Culture is so living and acting that more and more of these qualities may manifest themselves in our lives. Spiritual Culture is the culture of the highest in us, for Spirit stands for the divine in man.

The love of food and drink, of riches and war does not spring from this divine essence in man, but the love of truth and honor, of benevolence and beauty does, and the culture of these loves is Spiritual Culture. The greater part of the language of the street, the shop and the farm is about the instrument used by the spirit, but when we leave these and come into the presence of the poet and the philosopher, or enter the solitude of the worshipper, another language

is spoken, for we are now dwelling among the highest things. When a man lifts himself above the appetites of the flesh and deals in the pure and the beautiful, he has entered the lofty realm of the Spirit. Into this realm entered Plato studying eternal beauty, and Confucius reaching up to the highest, as well as Joseph of Arimathea coming to a tomb to embalm the body of a Master he so deeply reverenced. So, too, Thomas à Kempis, standing in an unclouded world, was conscious only of Immortality. All the questions that vexed the church and made food for ambition and strife were far down in the noisy vale beneath the dreamer's feet. All local and temporary dogmas and disputations are left out of his book and only the voice of the spirit is heard there. John Bunyan was of the same school and his *Pilgrim's Progress* lifts us out of the realm of the dry catechism into a world of feeling and beauty. The Wicket Gate, the Delectable Mountains, the House Beautiful, the Valley of Humiliation are all great visions that take us away from quarrelsome intellects and lift us into the realm of the spirit. To these names we may add many others such as Fenelon, Madam Guyon, George Fox, and a noble host of poets for whom, and by whom life was transfigured.

Great religious leaders have not always been noted for spiritual culture. Calvin was marked by a strong and analytical mind, but he offended half the world by his strong affirmations and denials. The same is true of Luther, of Jonathan Edwards and others. They were all great and useful men in the field of temporary battle rather than in the field of perpetual peace. Calvin was made great like William of Orange and the Duke of Wellington by battling against the foes of the human race. The makers of creeds and builders of systems generally stir up hatred and strife, while men of spiritual culture are makers of peace, moving in an atmosphere of love, lifted above all these little local questions, and like the sun pouring light on the evil and the good.

The man who mixes paints or tunes a musical instrument can never merit the praise or love given by society to one who paints the picture or makes the organ lift us into the third heaven. So in religion the dealers in creeds and forms can never equal in goodness or divineness those who reveal to mankind the religion of the soul. The literalists and sectarians are only mixers of paints which they cannot use, or custodians of ideas as a slave might be of a casket of jewels or a box of gold coin. Bunyan was happy in gaol; Fenelon was joyful in exile; Madam Guyon gave away her fortune to the poor—because spiritual culture had lifted them into an atmosphere where riches and honor and gratifications of the lower desires became small and insignificant, and earth itself great, only as the home of the soul. When the spirit rules, the clamor of gold

and office, and appetite is silenced, their lurid and fatal eloquence has no longer any charm. The feet are lifted above the street and placed on a mountain full of God's angels; as one of our great poets has said, "On every height there lies repose." It is not the repose of sleep or an easy existence of inaction, but a repose that comes from the sublimity of the landscape and the purity of the air. The heights are everywhere and voices are ever calling us to "Go up higher."

In classifying physical beauty we make distinctions between a violet and an oak, between a cascade with its murmur and mist and a cathedral with its spires and arches; between a trailing vine and a range of mountains. With our change of feeling we change our words and to the rose we say beautiful, to the oak, grand; to the violet, pretty; and to the mountain, sublime. So while humanity is one, we divide its attractiveness into many parts and say of some, they are witty,; of some, pretty; of others, beautiful; and of still others, learned; but while the heart is filled with admiration for these it sees still another class rising above all these grades of moral and mental greatness, and we do not speak of this as beautiful but as sublime. In this group we see men and women of all ages. Wealth is here a mere accident whose presence or absence counts for nothing, for Jesus and Zeno were poor, Marcus Aurelius was rich. Personal appearance goes for nothing for Socrates and Saint Paul were both without charm of face or form. Ancestry is nothing, for Victoria was born to be a Queen and Epictetus a slave. Differences of creed are excluded, for Thomas à Kempis was a Romanist, George Fox a Protestant and Abraham Lincoln an eclectic. We may be neither rich nor beautiful, neither witty nor learned, but we may hear the voice calling us to the heights.

Does Theosophy give us any help, any guidance in reaching these lofty heights? Does it give any directions for the culture of the spiritual powers? It surely does, for that is its main reason for being. To help man to know himself, to master himself, to unfold his divine powers, and to help forward the evolution of humanity is the great work to which the Masters have devoted themselves, and the Theosophical Society is one of their schools of Spiritual Culture. The central and fundamental principle of the Theosophical Society is Universal Brotherhood based on the "spiritual identity of all souls with the Oversoul." And it makes this proclamation: "To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services. It joins hands with all religions and religious bodies whose

efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.* And lastly it invites to membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

"Knowledge is power," and the Theosophical Society is constantly seeking to impart to its members knowledge that will answer questions of most profound and vital interest, such as, how did we come here? what have been the stages of progress through which we have passed? and what is our future destiny? The doctrines of Reincarnation and Karma are keys that unlock many of the mysteries of human history and progress, and the revelation of the sevenfold nature of man, and the seven planes of being throws a flood of light on the nature of man, the uses of each part and the best methods of culture and development. The New Testament makes man a trinity—body, soul, and spirit—but Theosophy makes a finer analysis into seven parts, putting the physical at the bottom and the spiritual at the top as the New Testament does, showing us how to subordinate the lower to the higher, and urging us to make the spiritual supreme. In order that the spiritual may become supreme the whole lower nature must be brought into tune, just as a piano must be tuned in every string before it can respond with perfect harmony to the hand of the master player. Theosophy having explained the body to us has given us the best methods of physical culture—a culture that will enable the soul to use it as an instrument and a medium for expressing itself. There must also be a wise and careful training of the intellect, and Theosophy shows us how to train it so that it will be subservient to the forces of the soul.* The intellect must never be master but always the servant of the spirit.

For those who earnestly desire to unfold their spiritual powers so that they may the better serve their fellow men there are four books, each of which is unique, and all of them helpful (and in my opinion necessary) to guide our feet into the *path* and keep us in it. First of these I put *Light on the Path,* whose sub-title reads, "A treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence." In many ways it is the most remarkable book the Masters have given us. The second of these is *The Voice of the Silence,* translated by our great Teacher, H. P. B. from a very ancient text book called *The Book of Golden Precepts.* The book as we have it is made up of three

* See THEOSOPHICAL QUARTERLY, October, 1909, page 177 and January, 1910, page 279.

"Fragments," I. The Voice of the Silence; II. The Two Paths; III. The Seven Portals, the whole of it being rich in spiritual instruction, and is the daily text-book of thousands of theosophists who find it indispensable for spiritual culture. The third of these books is the *Bhagavad Gita,* which means, we are told, "The songs of the Master." There are many editions and translations of this remarkable poem but the one I have found most helpful is Mr. Charles Johnston's translation with commentary, first published in the THEOSOPHICAL QUARTERLY, but now for sale by our Secretary, in a handy volume.

The fourth book I put last because last published, but so far as spiritual helpfulness goes I have found *Fragments* by Cavé much more inspiring than the *Gita.* It is a never failing fountain of inspiration, and when at home I want it always within reach, and when I go away I would rather leave behind my New Testament than the *Fragments.* Take sentences like these (pp. 42, 43), "It is not what you say and do, but what you *are* that tells, and that will leave its ineffacable mark upon each character you meet as upon all time. The soul desires to express itself in its reflection, your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to the lower planes. MEDITATE on things you want to know. Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected, but that information obtained from them should be *drawn within,* sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge." On every page there are messages as stimulating as this, and something suited to all moods whether of sadness or joy.

If after a year or more of diligent study of theosophical teachings any soul sincerely and earnestly desires to consecrate itself more fully to spiritual living it may knock, and the door of the Inner School will open. There he will find new teachers and new opportunities—a new world; he will find new trials through which he will learn new lessons, and if faithful may come to a fulness of realization of which he has no conception now; he will find new power and new strength to rise above the mists and confusions of the lower life. Some things that he now takes on trust he will come to *know* and will be so filled with wonder, reverence, and gratitude that he will want to say with the Patriarch Job, "I have heard of thee with the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself and repent." In short, we find in Theosophy a guide to a spiritual culture that makes life broad, generous and beautiful, setting us free from the little and making us partakers of the Life Immortal.

JOHN SCHOFIELD.

# REVIEWS

*The Fourth Dimension, Simply Explained.*—Some time ago the *Scientific American* offered a prize for the best short essay, explanatory, in simple terms, of the properties of a space of four dimensions. The competition attracted a good deal of interest and comment and an unexpectedly large number of papers were submitted, dealing with the subject from different points of view. A collection of those judged particularly valuable have now been published in book form with an introduction by the Editor.

The theme of these essays is both of interest and importance to students of the finer forces of nature and of psychic phenomena. For, as Professor Zöllner long since pointed out in his *Transcendental Physics,* such phenomena all admit of a rational, and indeed, physical, explanation if we postulate the existence of beings and forces functioning in a wider and more comprehensive space than that to which our vision and external activity are habitually confined. The promise of a simple explanation of the properties of such a space was, therefore, a most welcome one, and it was with some eagerness that we received the book for review.

It is well to confess at the outset that we have been considerably disappointed, in that the promise of simplicity has been but indifferently fulfilled. Yet, though the ordinary reader will find much to perplex and puzzle him in these pages he will gain a very stimulating and widening view of the possibilities of the universe in which he lives. Nor will it be fair to charge the authors with obscurity in style or in thought. The subject is primarily a mathematical one and many of its aspects can only be satisfactorily treated by mathematical processes. It is in the over-ambitious attempt to deal with these aspects of the theme that confusion arises, and we cannot but wish the authors had confined themselves to those characteristic properties which admit of simple elucidation through analogy.

If we begin by considering a single point, conceiving of it as having only position but no magnitude nor extent in any direction, we will have the concept of a space of no dimensions. If we can conceive consciousness as confined to such a space, it would be wholly egoistic. It would be conscious of self and of self alone. It would know "I am," and would say "I am all." It would be entirely homogeneous, fixed and immovable, unless it transcended the limits of its space—its universe. As the quintessence of egotism it would be the opposite pole to the Absolute, and so in a certain sense corresponding to it, as nothingness is the opposite pole of the infinite and in a certain sense corresponds thereto.

If, now, we conceive this point to move away from its former position, thus passing beyond the boundaries of its universe, it will generate a line, a space of one dimension, including an infinitude of positions, an infinitude of spaces of no dimension. The beings of this space of one dimension might be regarded as little lines, able to move backward and forward, but having no consciousness of any sideways direction. It would be as though their world were a long wire, and each of them a little tube upon it, capable of sliding back and forth until they came in contact with their neighbors. The ends of these short lines would be the outside

of each such being, and the space between would be quite closed in and could not be touched or seen by a being of his own world. In such a universe we would have only polarity, a front and a back, a forward or a retrograde motion.

But if one of these short lines were to be moved outside its own universe, neither forward nor back, but sideways at right angles to its one dimensional world, it would generate a two dimensional figure, a little rectangle or square. And if the whole line for its entire indefinite extent were so moved, a plane would be generated, which would be a space of two dimensions in which this little rectangle could live and move freely.

Fancying our little line thus taken out of his former world and looking back upon it, we can imagine his surprise at being able to see not alone his neighbors between whom he lived, but the whole extent of his former universe at once. He would see not only the outside but the inside of each inhabitant of the one dimensional world and could from his new vantage point speak to them and touch them from within themselves, while he himself was wholly invisible—outside their universe, beyond their ken.

When we remember that we ourselves live on the surface of the earth, moving upon it freely, but neither ascending nor descending more than short distances above or below it, we can realize how rich might be the life of a two dimensional being. He could live in houses as do we, though it is true they would all be flats without stairs, or better, architects' floor-plans of houses, with swinging doors and perhaps glass windows. These houses might be in cities with streets, or in open country. The inhabitants could be of many different shapes and sizes: triangles, squares, many sided figures, regular or irregular. As one imaginative writer has fancied, these different shapes might be the mark of cast or social standing; irregularity the lowest cast, triangles, squares, and polygons in ascending scale up to the priestly and highest cast of the circle.

In a little book called *Flatlands,* whose authorship is hidden under the name of A Square, this conception is developed at some length. The hero of the tale, A Square, is such a two dimensional being and is sitting in his library one night with all the doors closed, when he hears a voice within the room but not seeming to come from any part of it. Then there suddenly appears before him a circle—or what he takes to be such. And this circle, appearing thus within his closed and locked room without having entered through door or window or wall, terrifies him by appearing and disappearing, by growing large or small at will, by still speaking to him when invisible and by telling him what is passing within other closed chambers of his house or in distant portions of his world.

It is in fact not a circle at all, not a being of his space, but a denizen of our ordinary space of three dimensions, a sphere. This sphere has entered his room from above, from that direction in which Mr. Square's two dimensional room is wholly open, but of which he has no consciousness nor is able to conceive. The sphere appears as a circle, for that is all of the sphere which can exist at one time in the plane. It grows or diminishes as the sphere sinks or rises through the square's world. Lifted above the plane it can see all its extent, and within every closed space, within the very bodies and minds of its inhabitants. And to the square, seated in his library, this is a miraculous and terrifying thing, until the sphere lifts him also above his world and causes him to share for a brief time the vision of this more inclusive life. But when he is back, his vision passes, and the mystery returns, for he has not the power to conceive how that which is closed is open, how he, who can look in every direction, north, south, east and west, and every direction in between, can have been taken in a way which was none of these. "Are not these *all* the directions," he says. "Then how could I have been taken, if in none of these?"

This seems to us as illuminating a way of approaching the subject of the

fourth dimension, and of illustrating its relation to our ordinary three dimensional space as it is easy to find without the employment of mathematics. All those properties which are possessed by a space of two dimensions in relation to a space of one, or by three dimensions in relation to two, are characteristic of the fourth dimension in relation to our own.

A fourth dimensional being could appear or disappear within our closed rooms, and we would see but that portion of him which was in our own space. He might seem just as ourselves, or again might change his form before our eyes, projecting a different portion of himself into our world. So Krishna changed his appearance to Arjuna, yet asserted that he himself had remained the same; and so Christ appeared in the midst of his disciples. He might literally lay his hand upon our hearts or speak to us from within ourselves. From him nothing would be hid and that which was done in secret or in the uttermost parts of the earth would be clearly seen. That which is separate and isolated in our space may be joined in a higher dimensionality; as the prints of my fingers on this page would be isolated and separate, yet my fingers themselves joined in the hand. And just as all planes and lines and points and the spaces of one and two dimensions are contained in the wider three dimensional space, and our imaginary beings living therein are also, though unconscious of it, living in our space too, so our three dimensional world is contained in a wider universe of four dimensions in which all unconsciously we live and move and have our being.

When we perceive that it is not our universe but our consciousness of it that is limited, our analogy is bettered by regarding our egotistic point as but a vertex, a corner, of a cube,—the sole corner of which the cube in that state is self-conscious. If self-consciousness is made to transcend the self, the new stage of one-dimensional life is reached, symbolized by a line, an edge of the cube; and thence the old self being again and successively transcended, the consciousness is broadened to the life of the square, in two dimensions, and of the cube itself in three. So with ourselves; that of which we are conscious is but a portion of our life—our visible universe but a facet of the great spiritual universe which supports it. We are never wholly in incarnation, never wholly manifest in a world which we transcend. Some glimpse of the true self we may have in flashes of intuition—and in those vivid first impressions which sometimes come to us, in which we seem to perceive the whole man standing in that greater world of integrated character and know him as he is with all his infinite possibilities, our judgment springing fully formed quite independent of the act and circumstances which we see. In all physical directions in which we can move we generate only physical things, but if we move our lives in some direction not limited to the physical world, then we may build of them a body for the wider life of the spirit. The prophetic, all-seeing vision, the conquest of time and space, the overcoming of separation, and the experience of union, are all heritages of this realm that have been won by saints and sages in the past, who, like A Square, were lifted above the world we know. The power which uplifted them is operative also upon us. Our heritage is ours for the taking, not as a miracle, not as a violation of law, but as a simple consequence of the nature of the universe in which we live.

H. B. M.

*Growth in Holiness,* by Frederick W. Faber, D.D. (John Murphy Co., Baltimore, Md.), is not a new book, though it has come to our attention but recently. Dr. Faber was the author of some well-known hymns, "Hark! Hark, My Soul!" among them. Originally he was a clergyman of the Church of England, and a friend of Dr. Pusey's. Later he joined the Church of Rome. *Growth in Holiness* gives the result of long years of study of the lives and practices of the saints. But the author contributes his own experience, also; and his understanding of the

inner life was real and intimate. Students of Theosophy should find much practical help in what he has to say. They should be able to discard, without prejudice, the occasional outcropping of Roman ecclesiasticism. There is chaff mixed with the wheat in almost every book, and it would not be creditable if we were unable to appreciate the great merit and value of such a work as this merely because the author uses the term "God" when we might speak of "Higher Self," or because he breaks out occasionally into adoration of the Virgin Mary. We need not join him in that adoration unless we want to; but we must join him in his searching analysis of our own lower nature, in his efforts to convert faults into virtues, in his treatment of external conduct, in his explanation of "spiritual idleness," in his treatment of recollection and detachment, of self-love and the true idea of devotion. It is a book of self-understanding: and it should be remembered that he had not only his own experience to draw upon, but the experience of many hundreds of his predecessors who, as spiritual directors, had had an unequaled opportunity for studying the hearts of men.

The author opens with a chapter on "True Signs of Progress in the Spiritual Life." Realizing that desire for progress is in itself an evidence of progress, he says that, "If we are discontented with our present state, whatever it may be, and want to be something better and higher, we have great reason to be thankful." His second evidence of progress is "if we are always making new beginnings and fresh starts." He says that the great St. Anthony made perfection consist in this. Yet it is often ignorantly made a motive of discouragement, "from persons confounding fresh starts in the devout life with the incessant risings and relapsings of habitual sinners." Thirdly, "it is also a sign of progress in the spiritual life, when we have some definite thing in view: for instance, if we are trying to acquire the habit of some particular virtue, or to conquer some besetting infirmity." Fourthly, "it is a still greater sign that we are making progress, if we have a strong feeling on our minds that God wants something particular from us. We are sometimes aware that the Holy Spirit is drawing us in one direction rather than in another, that He desires some fault to be removed, or some pious work to be undertaken."

In his next chapter Dr. Faber calls attention to the dangers of "Presumption and Discouragement." He insists that "many souls are called to perfection, and fail, through the sole and single mischief of discouragement"; and the trouble is that "persons trying to be spiritual are peculiarly liable to discouragement, because of their great sensitiveness." Conscience acted upon by the Holy Spirit, "becomes so fine and delicate that it feels the jar of little infirmities, that never seemed infirmities before; and not only is its perception of sin quickened but the sense of pain which sin inflicts is keener." To be languid and unjoyous, he says, is quite fatal to us; and it is in these two things that the bane of discouragement consists. Presumption, in Dr. Faber's opinion, is much less common than discouragement. St. Theresa says that humility is the first requisite for those who wish to lead an ordinarily good life; and that courage is the first requisite for those who aim at any degree of perfection. So, as presumption is never very far from courage, we must be upon our guard against it.

Dr. Faber warns his readers against one of the earlier opportunities for presumption. He says that "in the earlier stages of our course, and especially in the remains of our first fervours, there are some things that greatly resemble what we read of in advanced saints. The fact is, we are only just settling into our normal state. God has hitherto been doing far more than it is his will to do for a continuance. Our beginnings are sometimes almost as supernatural as our endings may be." But while the first fervours of our spiritual experience may give rise to presumption, there is at least equal likelihood of discouragement during the period of aridity and "dryness" which invariably follows. "We must part company now with a great deal of sensible sweetness, with many secret manifestations of

God, and fervent aspirations, which have sometimes perhaps made us fancy that we should be saints. . . . Perseverance is the greatest of trials, the heaviest of burdens, the most crushing of crosses."

There is an admirable chapter on recollection. "To put it quite shortly, recollection is a double attention which we pay first to God and secondly to ourselves; and without vehemence or straining, yet not without some painful effort, it must be as unintermitting as possible. The necessity of it is so great that nothing in the whole of the spiritual life, love excepted, is more necessary. We cannot otherwise acquire the habit of walking constantly in the presence of God; nor can we without it steer safely through the multitude of occasions of venial sin which surround us all day long. The whispered inspirations of the Holy Ghost pass away unheard and unheeded. Temptations surprise us and overthrow us; and prayer itself is nothing but a time of more than usual distractions because the time out of prayer is not spent in recollection. The very act by which we apply our attention to prayer does little more than empty our minds of our duties, so as to give more room for distractions than we had while hand and head and heart were in the occupations of daily life. This habit of recollection is only to be acquired by degrees. There is no royal road to it. We must make the occasional practice of silence one of our mortifications, if we can do so without singularity or ostentation; and seeing that for the most part we all talk more in conversation than others would wish us to do, it would not be hard to mortify ourselves in this way. . . . But the greatest help of all is to act slowly. Eagerness, anxiety, indeliberation, precipitancy, these are all fatal to recollection. Let us do everything leisurely, measuredly and slowly, and we shall soon become recollected, and mortified as well. Nature likes to have much to do, and to run from one thing to another; and grace is just the opposite of this."

In *Light on the Path* we are told that "the virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone." Dr. Faber tells us the same thing. He says that "Virtue itself is a means, not an end; for virtue is not God, nor union with God. Do not think this admonition strange. It is one that was constantly in the mouth of St. Francis of Sales."

But it would be possible to quote indefinitely. For instance: "There was a day, it was a day of revolution, when we ceased making general resolutions, and only made particular ones." "We struck a balance between prudence and principle, and forgot that concession and dispensation are for the later, not the earlier stages, of the spiritual life." "God is to us very much what we are to Him." "The inordinate pursuit of virtue is itself a vice, and the anxious desire to be speedily rid of all our imperfections is a delusion of self-love." "Everything is an end, no matter how transient, if only it be referred to God." It is a book which is worth reading many times. T.

*Life After Death,* by Gustav Theodor Fechner, translated by Dr. Hugo Wernekke (The Open Court Publishing Company, Chicago). In reading William James' brilliant and fascinating book, *A Pluralistic Universe,* we were struck, as no doubt many of Mr. James' readers were, with the passages he devotes to Fechner, the original and luminous German philosopher who was born in the first year of the nineteenth century and lived to the ripe age of eighty-seven. We were, indeed, so struck with what Mr. James has to say of Fechner, that we welcomed this little translation, and read it with a lively and growing interest. As we read, it became more and more clear that, in seeing Fechner through the highly refracting and not wholly achromatic spectacles of Professor James, we were adding something to the good German, and at the same time losing something; and that the man himself, in that clear and open daylight which he himself loved so well, was even more akin

to us, more valuable for our purposes, than Mr. James had allowed us to hope. In some ways, indeed, Fechner seems to us a better philosopher, and a more mystical, than Mr. James himself, in spite of all the charm, the force, the originality of the father of Pragmatism. We feel, therefore, that, in a brief review such as this, we can not do justice to Fechner; so that we hope to return to him, and to write of him more at length. For the present we shall content ourselves with saying that the work of the Open Court Publishing Company, in bringing out this delightful little book, is admirable, while the part of the translator is beyond praise. We cannot easily recall a better example of the translator's always difficult and often exasperating art. We are inclined to think, indeed, that this English version must read more smoothly than Fechner's original work. C. J.

*The Magical Message according to Ioannes,* translated by James M. Pryse.—When Matthew Arnold was writing his excellent and epoch-making book, *Literature and Dogma,* he insisted very strongly that one of the most valuable ways to get at the true meaning of the religious documents he was considering, was, to avoid the use of words and phrases which, by their very familiarity, had ceased to evoke any definite thought, and to try to select words which, even though not perhaps always the best or closest translations, had yet the sovereign virtue of freshness, and so were able to make a real and living impress on the mind. Thus, instead of the word "God," Matthew Arnold wrote "the Eternal," the Eternal that makes for righteousness; and, instead of the soul, he wrote, "the power within us, not ourselves, that makes for righteousness."

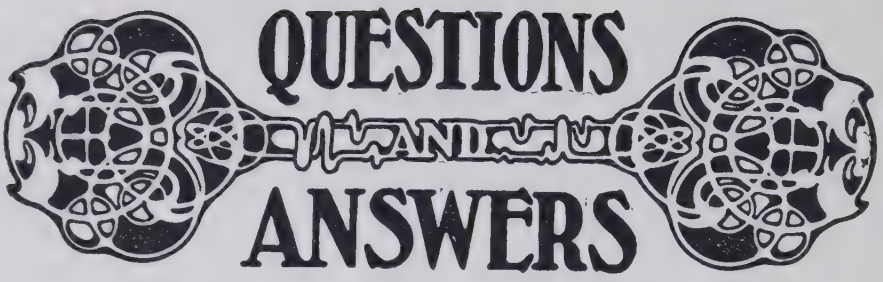
This principle, the use of the vivid and unfamiliar word and phrase, has been carried out consistently in Mr. Pryse's translation of the Gospel according to St. John, as indeed the title quoted above sufficiently shows. For the most part, in translating, Mr. Pryse has taken the dictionary meaning, the general literary meaning of each word, as it floats in the broad current of Greek poetry, philosophy and history, setting aside the more strictly theological meaning, which has become attached to so many words in the New Testament, as the result of centuries of theological use and controversy. Here, he is very happy in restoring a certain freshness, even in giving an air of novelty, which cannot fail to refresh the minds of his readers and arrest their attention, thus enabling them to see new meanings in the Gospel, and to see old and familiar phrases in a new light.

The question in my mind, as I read one page after another of Mr. Pryse's translation was not whether this light is clear, but whether it may not be, perhaps, too strictly monochromatic; bringing out details and hidden features very sharply, yet at the same time giving them too great a uniformity of complexion; rather putting into them the color of the translator's mind, and reflecting the tone and type of his special studies and predilections. But of this readers must judge for themselves. The thoughtful study and scholarly care of the translator are evident throughout. One can clearly see that he has had throughout a defined leading idea, and that he has applied great industry and not a little scholarship to the successful completion of his task. Of the quality of his translation, perhaps the following passage gives an adequate illustration:

"Iesous answered:

"'Amen, Amen, I say to you, If any one be not born of Water and of Breath, he cannot enter into the Realm of The God. That which has been born from the flesh is flesh, and that which has been born from the Breath is Breath. Do not wonder because I said to you, You have to be born from above. The Breath breathes where it wills, and you hear its voice; but you do not know whence it comes and where it goes. So is everyone who has been born from the Breath.'"

To this, Mr. Pryse adds the note: "Alluding to the mysterious coming and going of the Initiate in his Fire-body, or *soma pneumatikon.*" C. J.




QUESTION 113.—*What is Karma?*

ANSWER.—The meaning of the word Karma has been given by H. P. B. as "The law of retribution." This does concisely express its meaning to one who is already familiar with the term, but in order to make the meaning clear to others, it is necessary to elaborate upon this short definition.

St. Paul said "Work out your own salvation. Whatsoever a man soweth that shall he also reap." The result of any thought or act of an individual must return, at some time, to him, and he will then enjoy or suffer the fruits of his former thought or act. Physicists recognize the natural law that any action has its accompanying and equal reaction. This is by analogy a good illustration of Karma. Regard any thought or act as a force set up by the individual and he will invariably experience the reaction from that force whether good or evil. In this way Karma shows that what we are at present is the result of what we have done in the past and what we do now will determine what we shall be in the future.

L.

ANSWER.—If the question is intended to reach to the ultimate, I must reply that I do not know. However, something may be said as to its manifestation in the universe.

We are told that the Sanskrit word Karma literally means "action," but we are also told that in Oriental thought the idea of action is intimately associated with the idea of reaction—so intimately that the reaction is said to be contained in the action. Perhaps this word Karma (action) may give us a glimpse toward the Unknowable Source of all action, one name of which is Absolute Motion.

Karma is the law of cause and effect, or the law of justice, or the law of equilibrium, or the law of equity, or the law of adjustment, or the law of ethical causation, etc. All of these terms fall short of expressing the whole meaning of Karma, because the mind cannot grasp the absoluteness which is the scope of its action. As its operation becomes apparent to us, we see it as a universal law, unerringly exact, ineffably wise, and compassionately just. We may call it the Will of God if we choose, but it eludes final analysis and we cannot at last distinguish it from the unknowable Causeless Cause of the rational philosophies or the Absolute Deity of the metaphysical systems.

Karma is the all-pervading One Law in the universe, in which all laws rest. It is the eternal basis upon which all human knowledge is founded. If it were to fail in the slightest degree, if we were unable to depend utterly upon the integrity of the law of cause and effect, then all we know of unity, order, harmony, design or intelligent purpose in the universe would be without foundation, unreliable, and chaotic.

Karma is not the Providence of the sentimentalist, nor the blind Fate of the moral anarchist. It is the Eternal Law, which responds impersonally to our every action with infinite exactitude, whether our action be good or evil. Nor should

we speak of "good karma" or "bad karma," but try to realize that we are dealing with absolute justice, whose work in the lives of men is indeed the only true compassion. A. I. M.

ANSWER.—Karma is "that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical and broken harmony in the moral world." It is important to remember that Karma is a law, not a personality, and that it is therefore automatic in its action. We ourselves give to Karma its initial impulse and its direction. Moreover just as action and reaction are equal and opposite in the plane of physical forces so they are in the plane of moral aspirations and deeds. The disturbance set up from a particular point can only give place to restored equilibrium when all the forces set in motion from it reconverge to that same point. This must not be taken as a denial of the fact that such a disturbance spreads far beyond its original cause, and that each recipient of the original impulse must be in turn a recipient of the reaction from that impulse.

L. E. P.

QUESTION 114.—*I have heard it said that Karma acts on the physical and on the spiritual planes. How can this be? I thought it was the moral law of cause and effect.*

ANSWER.—Because of the world's great need of recognizing the reality of Karma as the basis of moral law, most of our Theosophical literature treats of it almost entirely as the law of ethical causation, and probably this is why the questioner is led to ask the above question.

Karma "acts" upon all planes. It applies to every point of space, to every atom, to every phase of being, to every manifestation of consciousness, throughout all cosmos. It is the omnipresent law of cause and effect, of action and reaction. The human mind cannot conceive of any activity of any kind, in any place, on any plane, except through this law. The attempt to exclude it from any plane whatever can result only in annihilating our concept of being as to that plane.

Karma is the great law of adjustment not only in the moral world, but equally so in the physical and every other world. Everywhere, so far as the mind can reach, and in realms beyond the ken of the merely reasoning mind, the sway of the law is absolute. It guides the destiny of souls through the cycles of existence, but no less does it direct the sweep of suns through the abysses of space. From the tangled skein of earth-life it unerringly weaves the orderly pattern of immortal purpose, but no less exactly does it adjust the equilibrium of the molecule in the retort of the chemist. Not only does it measure with exactitude our every motive, but no less does it mark the paths of the highest manifesting spiritual powers of cosmos. A. I. M.

ANSWER.—Must not a universal law be operative on all planes? We may give it different names on different planes, but it is still one law. There are many phrasings of the law of Karma but perhaps none more clear than the words of Paul, "Whatsoever a man soweth that shall he also reap." Since the harvest comes on the plane where the seed is sown, it would naturally come for most of us on the physical, psychic and lower mental planes. But by using the convenient figure of the planes we often complicate rather than lessen our difficulties; as a layman may find it harder to understand the working drawing of a lock than to understand the mechanism itself. P.

ANSWER.—Karma does work on the spiritual and on the physical planes. It is the universal law of cause and effect. The Karma resulting from good or evil actions works itself out on both planes: on the spiritual plane in the building of

character, good or evil, on the physical plane in the circumstances of life. For instance, I am cross or hot tempered or unjustly severe to another man. The result of this is, spiritually, to create a tendency to weakness of that kind in my character, so that the next time a like temptation arises it is harder for me to resist, and therefore more unlikely that I do so. The habit of bad temper is thus little by little established in me, and I go through life quick to take offense, sour and unamiable, a settled crank.

But the matter does not stop there. The man to whom I was unjust or disagreeable resents it actively, or, passively, seeks to avoid me. The initial impulse of my bad temper is reflected back to me in his actions or attitude. And as my ill-temper grows more confirmed and general, its outer effects are more evident in my environment. The world returns like for like. I am received with coldness and constraint till I come to the conclusion that man is a sorry creature and the flavor of life is bitterness.

If I could but perceive that all this was my own fault, that my environment was but a mirror nature holds up to me of my own acts, then this bitterness would lose much of its sting of apparent injustice, and I should see that the remedy was in my own hands. The very consequences of my acts, coming thus back to me, would be my opportunity to better them. For my friend to show his offense at my bad treatment gives me the chance to make amends. Above all it gives me the chance to preserve my poise and keep my temper under more severe provocation than that to which I formerly yielded. And now, too, I have a stronger incentive to keep my temper, for I have seen the ill effects of losing it. So in the physical Karma of our acts is the opportunity to correct the spiritual Karma, to build ourselves anew and as we would. For—

"Man is made of desire:
As he desires so he wills,
As he wills so he does,
As he does so he becomes."

Our Karma is our past, builded into our character, reflected and expressed in our environment. And this environment is precisely that which is most rich in opportunity to learn the lesson we need and to correct the mistakes we have made. That is the effect of every cause. Sometimes we are tempted to speak of Karma as though we were its slave, as though it were a predestination, even if of our own making. And this is true just as and just so far as every force in the universe has its full effect and is worked out in just so much heat or energy or motion. But it is true just so far and no further. Our Karma is an impulse given from the past, and it is a law of physics and of life that a constant force no matter how insignificant in magnitude can outwear and overcome any initial impulse no matter how great. So a stone flung from earth returns again by the steady persistent pull of gravity, its initial momentum outworn and overcome. In the same way the will of man, resolute, sustained and unremitting, can outwear and overcome all his past, all his Karma of character and circumstance, and guide his life to whatever end he himself determines. Man is forever and always the "Master of his Fate."

B. M. X.

QUESTION 115.—*In the* Secret Doctrine (*see* Key to Theosophy, p. 211) *we read that the law of Karma reconciles one to seeing honors paid to fools and profligates, while a man of intellect and noble virtues perishes for want of sympathy. Does this mean that some virtues perish for want of sympathy? Does this mean that some virtue in a past life has been rewarded by successful folly or profligacy in this, and that evil done has been rewarded by noble character and unhappiness?*

ANSWER.—H. P. B. says in a sentence just above the statement quoted by the questioner: "There is not an accident in our lives, not a misshapen day, or a

misfortune, that could not be traced back to our own doings in this or in another life," and that "the law of Karma is inextricably interwoven with that of reincarnation." Then note that she spoke of the "*apparent* injustice of life," as seen by "one unacquainted with the noble doctrine."

Because a man of intellect and noble virtues may suffer in this life does not, I believe, mean that his suffering is the result of his noble virtues in a previous life, but rather from his lack of them. Nor can I believe that his present virtues, as karmic causes, perish in the personal privations resulting from causes created in a previous life. Quite the contrary, I think, is true. His present nobility of character cannot but be reinforced and strengthened by what appears to be "undeserved" suffering; for the fact that he maintains his nobility in the stress of adverse environments, even while his personality is crushed in the struggle, is proof that he is learning the great lesson of existence—the knowledge of the Infinite Law.

Cause precedes effect on all planes. So, in the case of the fool and profligate, the causes of the honors bestowed upon him must be looked for principally in a life previous to the present. As he sowed, so is he reaping. But it does not follow that such a harvest is desirable because the fool finds personal pleasure in it. It will be noticed that the honors rendered to a fool and profligate consist mostly of the adulation of other fools and profligates, and that is much more difficult material to build true character from than the suffering of the virtuous man.

Then, too, I believe we are too prone to regard the unpleasant things of life as "bad" and the pleasant things as "good." We do not teach our children so. We teach them that many things they do not like are the best for them—because we know; and so they also learn to know. All experience of life, both pleasant and painful, is profitable to the extent that we discern in it the workings of the Great Law.

The question also suggests another phase of the subject: the interblending of the personal karmic causes of each of us with those of the balance of mankind, making what has been called family, social, national and race karma, which bind each of us to the exact measure of his responsibility in each classification. "No man liveth to himself." The ethical brotherhood of man is an awful fact. But there is spiritual selfishness as well as kamic selfishness. We can imagine the man of noble virtues, who nevertheless finds every man's hand against him, did in a past life strive mightily for personal purity, and thanked God he was not as other men; and verily, he has his reward. But the spiritual aspect of the Law, altruism, he ignored. The law of Karma is not punishing him by suffering in the present life; it is answering the crying need of his developing soul to know the law of human brotherhood. A. I. M.

ANSWER.—Good Bishop Whateley gave warning to rhetoricians, long ago, that reasoning which led from effect to cause was full of pitfalls. Whatever the seeming inequalities of fame and fortune in this world, we may take heart, knowing that in the end every man is sure to get his due. But when we try to determine what past causes led a man to his present position we are soon beyond our depth. For, what is good fortune? Was Abraham Lincoln fortunate or unfortunate in being President during those terrible years when he carried the Nation's agony with a breaking heart? Did his position result from past mistakes or from past good deeds? Is the fool to whom the world pays homage more fortunate than the despised wise man?

We think too much of Karma as punishment inflicted personally. It is not given us to follow that aspect of its working, back through the dim past. But in its other aspect, as *opportunity*, it sheds light ahead. We have the assurance that every seed shall bear fruit in the lives to come; and no hardships on the physical plane can deprive us of the opportunity to sow, on the mental and spiritual planes, such seed as shall bring our desired harvest.

ANSWER.—Karma has nothing to do with reward and punishment, strictly speaking. It deals simply with *consequences.* If we see a man of noble character suffering, while a fool or profligate is apparently loaded with the favors of fortune, we know that nothing but his own deeds has caused the good man to suffer, while the bad man enjoys the fulfilment of all his desires. But the far-stretching web of Karma cannot be unravelled by the short-sighted efforts of man, and its mysteries cannot be solved by guess-work. The misery we see existing around us may be not only the result of a man's error and sin in a former life, it may be the last trial of the future saint, the final purgation of evil from his soul.

"For an hour, if ye look for him, he is no more found,
For one hour's space;
Then ye lift up your eyes to him and behold him crowned,
A deathless face."

For one of the lessons taught by the law of Karma is "Judge not, that ye be not judged." K. H.

ANSWER.—Neither the spirit of Karma nor the secret of bird-flight can be learned from stuffed specimens. We may learn something of the way of Karma by watching it in action, viewing that action as related to the purpose behind the action.

Karma is the law of justice, in a world whose purpose is individual character building: This world is a world of progress, its law of justice is a law for progressive evolution. Karma knows nothing of rewards and punishments; it knows only opportunity for individual development, and to everyone of us it is constantly bringing the largest measure of opportunity that can be made useful.

Karma is never effect; it always operates on the plane of causation. The "successful profligate" and the "saint perishing for lack of sympathy" are both stuffed specimens. We know that profligacy does not succeed: We know that saints get all the sympathy that is good for them.

This is a world of great responsibility, and a world of great freedom. There is much freedom of will, and much freedom of opportunity. Brand new opportunity is constantly coming into our lives, but we cannot read the brand. It takes at least thirty years to prove whether any event in life ought to be called good luck or bad luck; if, instead of the experience of thirty years, our judgment might be illumined by the conscious experience of three incarnations, we should see that there is no bad luck and no good luck, no successful profligates and no perishing saints. Life is one great cycle of splendid, recurring opportunities. Karma is always just. P.

ANSWER.—I cannot think that the writer of the *Key to Theosophy* had any such meaning as you imply in your question. To me the passage that you refer to means that we should not regard the immediate outward results of either folly or virtue as having any significance. Let us rather think of the inevitable results of either folly or virtue upon the man himself, that is, upon the ego. What does it matter that the profligate is encouraged in his folly by others? Is the honour paid him a thing of any value, that we should be filled with envy? No. Except in that it reacts to the detriment of those who encourage and honor him, it is all of no consequence. Also it is of no moment that the man of intellect and noble virtues perishes for want of sympathy. Those who fail to sympathize with him are the losers—not he. By the law of Karma they will both have their reward and the man of noble virtues will be strengthened in them and the profligate will see his folly and turn from it to better things. L.

# T·S·ACTIVITIES

### The Annual Convention.

The Annual Convention of the Theosophical Society will be held at the Grand Hotel, Cincinnati, O., on Saturday, April 30, 1910, beginning at 10.30 A. M.

Branches unable to send personal delegates are requested to forward proxies, for the number of votes to which they are entitled, to the chairman of the Executive Committee, Mr. Charles Johnston, 511 West 122d Street, New York City. Members expecting to attend the convention may communicate with the Secretary of the Cincinnati Branch, Mr. F. C. Benninger, 3826 Millsbrae Avenue, Cincinnati, O.

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### Theosophy as Applied Wisdom.

The reports that reach us from the Branches show an ever increasing emphasis upon the practical bearing of theosophic principles and spiritual law as applied to the problems of personal daily living. The subjects of discussion are no longer left as mere abstract theories, but of each the questions are asked "What does this mean to me? What difference should it make in my daily life?"

So in a letter from the Pacific Branch at Los Angeles, Cal., we read: "Our Branch is flourishing, and the attendance of the general public at our meetings is most encouraging. We find that enquirers are searching for the road to the inner life rather than for a merely intellectual exposition of its philosophy, and our meetings are conducted wholly with a view of developing the spiritual aspect of life. Every one present is expected to speak on the subject announced at the preceding meeting, and this is followed by questions and general discussion. We have never adopted or encouraged a one man platform discussion, believing that if every one comes prepared to speak a greater individual initiative is developed and we are able to reach a broader, more comprehensive view of the subject, learning one from another different aspects of the truth. Our mode of procedure makes our meeting a social gathering, and it seems to be a success with the public, as there is a return of the same persons to meeting after meeting."

The underlying reasons for this type of procedure were developed at some length in the last issue of this magazine, and meetings so conducted have proved uniformly successful. An interesting question was raised in this connection, however, in the New York T. S. whose meetings have been planned on these lines for many years. The question was this: "Why is it that you lay such stress upon the spiritual aspect of life and the spiritual significance of the subjects discussed? Whatever topic you choose, whatever is said upon it even by those who treat its most common-place or material aspects, is made before the evening closes to bear upon the moral and spiritual life of man. Does this not tend to discourage the free self expression of those who may have little sympathy with religious thought but who have been drawn to the T. S. by its open platform for scientific discussion?"

The question is doubly interesting because it points at once to the experience of a very significant fact and to a danger which might be grave. The fact is that

when we attempt to synthesize a number of independent views of a given subject, the unity which is indicated is an inner or spiritual, and not an outer or material one. Just as when a beam of light is passed through a prism and we see its different colored rays, the attempt to synthesize them leads us back to the pure white light as it was before its differentiation, so the attempt to synthesize the light passing through many minds leads us back to the inner character of that light behind the mind. It is the result of necessity, of the very constitution of the universe, rather than either of chance or intent, that the synthesis of a T. S. meeting should deal with the spiritual significance of the subjects considered.

But the danger that the question indicates may also be a real one, if it be forgotten that in this spiritual unity every view, however apparently at variance with the rest, or however purely material it may seem, must have some part and place. If this be not remembered the meetings may grow one sided and hospitable only to such opinions as are easy of synthesis. Our Western minds slip very easily into sectarianism, and we must be constantly on our guard against it. The very life and significance of the T. S. is its liberality, the genuineness of the welcome it extends to all shades of opinion; and the greatest care is necessary to preserve such a cordial and open atmosphere that each member or visitor may be helped to express himself freely and frankly. We fancy that it is very rare for any Branch to fail in this theosophic spirit, but it is well to keep it in our minds that we should not fail. M.

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In the death of JOHN LLOYD, late President of the Salt Lake City Branch, the Theosophical Society has lost an old and valued worker, and there are many beyond the limits of his family and his fellow members in the Branch, who will miss his comradeship and presence. It is fitting that, at the close of a long life of service, those who have shared in his ideals should testify to the steadfastness with which they were pursued, and that the Branch to which he gave so much of time and helpful thought should wish to take this means of acknowledging its lasting gratitude.

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